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The Definitions of faith

W. Henry Green









THE  
DEFINITIONS OF FAITH,  
AND  
CANONS OF DISCIPLINE

OF THE  
SIX ŒCUMENICAL COUNCILS,

WITH  
THE REMAINING CANONS OF THE CODE OF THE  
UNIVERSAL CHURCH.

TRANSLATED, WITH NOTES

TOGETHER WITH  
THE APOSTOLICAL CANONS.

BY THE  
REV. WILLIAM ANDREW HAMMOND, M.A.,  
OF CHRIST CHURCH, OXFORD.

FIRST AMERICAN EDITION.

To which are added

THE CONSTITUTIONS AND CANONS ECCLESIASTICAL OF THE CHURCH  
OF ENGLAND, AND OF THE PROTESTANT EPISCOPAL  
CHURCH IN THE UNITED STATES OF AMERICA.

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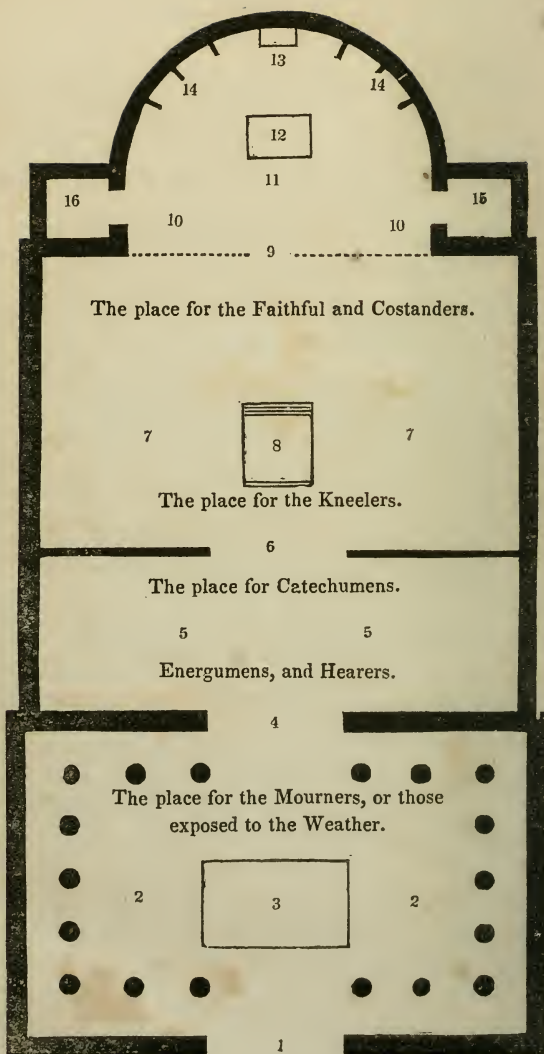
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N. B.—The Baptistery was at first a detached building.



## PREFACE.

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AT a time like the present, when a regard for Church principles is happily reviving amongst us, and leading many of the Laity as well as the Clergy to interest themselves in the study of Christian antiquities, it seems desirable to present to English readers the most important documents of the Ancient Church in their own language, and with such annotations as may be necessary for the understanding of the various matters contained in them.

The first place amongst these documents, both as regards interest and importance, is justly to be assigned to those which are contained in the present collection, and which come to us with the authority of the Universal Church, whilst it was still outwardly one and undivided. These documents are naturally to be divided into two classes; the Definitions or Decrees respecting the faith established by the Œcumenical Councils, and the Canons of ecclesiastical discipline enacted or confirmed by them.

As regards the former class of documents, they are to be considered as the authoritative teaching of the Church upon the subjects to which they relate, and as such they have a well-founded claim to being received by all her members. Without pretending to carry the exemption of General Councils from possible error further than the Church of England carries it in the twenty-first Article, still no unreasonable or reflecting man can hesitate to acknowledge, that at least considerable authority is to be ascribed to such assemblies of the Church. It is indeed hardly conceivable that a truly General Council, assembled lawfully, and deliberating freely, and the decisions of which have been received and ratified by the consent of the whole Church, should err in matters of faith. The number of Councils, however, which come up to the above description is very small, in fact there are not more than six which can be accounted truly Œcumenical, viz. those of Nice, A. D. 325; Constantinople, 381; Ephesus, 431; Chalcedon, 451; and the second and third of Constantinople, 553 and 680. Some theologians are disposed to acknowledge only the four first of these as distinctly Œcumenical, considering the fifth and sixth as supplemental to the third and fourth; but in the more common enumeration all the six are accounted distinct and Œcumenical.

The Definitions of Faith published by these Councils have been always received by the Church as unquestionably true and authoritative, and any deviation from them has been condemned as heretical. To many persons, however, at the present day, when we are apt to

attach too little importance even to great differences in the faith, some of these Definitions, relating as they do especially to the mysterious doctrines of the Trinity and the Incarnation of our Lord, may appear too labored and subtile, and above the comprehension of common minds, and therefore they may be disposed to disregard them as unnecessary, or perhaps even to condemn them as presumptuous. But it ought to be remembered, that these labored explanations were not voluntary on the part of the Church, but were forced from her by the perverse ingenuity of heretics. The most ancient Creeds were short and simple ; and the enlarging of them is often spoken of in the decrees of the Councils, not as desirable in itself, but as rendered necessary by the attempts of heretics to introduce their pernicious novelties, which, though destructive of the true doctrine, were often so disguised as to deceive simple and unsuspecting souls. The Church therefore, to meet this evil, was compelled to enlarge her Creeds, and to render her definitions more precise and full ; and having fearful examples of the danger of any concession on these subjects (as in the conduct of the Arians at Ariminum), she was obliged to attach great importance to what to careless observers might appear minute and almost imperceptible shades of difference. A very little acquaintance with the ancient heresies, which for the first six hundred years after Christ related chiefly to the ever-blessed Trinity, and to the Nature and Person of our Lord, will show, that there is hardly any, perhaps not one, expression in the longest of the Definitions of the Œcumenical Councils, which was

not directed against some particular heretical opinion, and the omission of which would not have been made use of by heretics to further their pernicious designs.

We are not at the present day much disturbed by the controversies which agitated the early Church, but this is not a proof that the heresies which occasioned those controversies do not still exist, for indeed it would perhaps be nearer the truth to say, that they prevail even to a greater extent at the present day than they did in the Ancient Church. They are not, it is true, so openly proclaimed, but there are numbers of persons who do not doubt their own orthodoxy from never having had occasion to test it, who, if they were to examine their opinions seriously and rigidly, would find that they were unconsciously verging towards some ancient form of heresy, and especially upon those fundamental and sacred doctrines of the Gospel which form the subject-matter of the Definitions of the General Councils, the ever-blessed Trinity, and the Person of our Lord. It would be easy indeed to produce instances from writers of considerable reputation, in which they have unintentionally used expressions and made statements upon these subjects which would have drawn upon them the censures of the Ancient Church. The fact is, not that persons have become more orthodox, but more indifferent to strict orthodoxy. This is the natural and fatal consequence of the prevalence of what are called liberal opinions, which in matters of religion is too commonly another name for indifference, and often for scepticism and actual infidelity. It is also a natural consequence of that much



vaunted principle of private judgment, according to which it is the right and duty of all persons to exercise their own private judgment, independently of the authoritative teaching of the Church, in the study of the Scriptures, and to form from them their own opinions, even upon the highest and deepest mysteries of the Gospel. It is clear that if we claim this right for ourselves, we cannot consistently deny it to others; if we refuse to be accountable to any persons upon earth for our own creed, we cannot consistently find fault with the creed of others, however erroneous it may be. But further, if the principle be indeed true, that every man is authorized to form his own faith for himself upon his own view of the Scriptures, it follows that no heresy is sinful. The Socinian who concludes from them that our Lord is a mere man, and denies the Atonement, is as good a believer as the maintainer of our Lord's Divinity, and of our redemption through His blood. Nay we must go yet further, and acknowledge, that the man who in reading the Bible comes to the conclusion that it is a mere human fable and not the word of God, is no more to be condemned by those who receive it, than they are to be condemned by him who rejects it. It is impossible by any fair reasoning to stop short of this conclusion, however strongly we may deny it; and a serious and humble-minded Christian may therefore well shrink from maintaining, and still more from claiming to himself as a privilege, a principle which thus confounds all distinctions between truth and falsehood. It ought also to make us somewhat diffident in asserting this right of

private judgment, and independence upon authority, to know that it was the very principle which was acted upon by the ancient heretics, and which led them into their most pernicious errors. It may further dispose us to receive with readiness the exact definitions of the Catholic Church, to reflect, that if every man is at liberty to form and promulgate his own deductions from Scripture, whilst there will be some who from indolence, or a consciousness of their own incapacity, will content themselves with having no settled or decided opinions, there will be others who, with perhaps equal ignorance but more presumption, will form and proclaim theirs, and these when erroneous must be exposed and refuted, or the truth of God be allowed to be turned into a lie : but this can only be done by such labored and exact definitions of the true faith as those which were established by the Church in her General Councils. It may be hoped, however, that men will gradually become more alive to the feeling, that as the truth can only be one, so one faith only can be the true faith ; and should those heresies which agitated the Ancient Church again come forth openly, as they very probably will, and assault the faith, or should we ever be individually assailed by any supporters of them, we shall then better appreciate the excellence of these Creeds and Definitions, and our deep obligations to the framers of them. They have been the means under God, of preserving the fundamental verities of the Christian faith firm and entire in all parts of the Catholic Church, even amidst the numerous errors which have infected various portions of it, and the ur-



happy divisions which have rent it asunder ; and the disregard or rejection of them by the various bodies which have separated from the Church, has too often led to the disregard or rejection of the truths themselves which are embodied in them. The humble-minded Christian will therefore be disposed to submit himself unhesitatingly to the authoritative teaching of the Catholic Church, on the points upon which she has deliberated and delivered her decided sentence. On other points also which do not come within these definitions he will be led to distrust his own judgment, and to inquire what has been the sense of the ancient Catholic Fathers, and the decision of his own Church respecting them. He will feel it his greatest comfort in those hours of darkness, and in those painful doubts and difficulties which every devout Christian believer more or less experiences, that he is not left to his own weak judgment, but can throw himself for support and rest upon the authority of the Church : feeling assured that if he should be led into error by so doing, God, who loves the humble, will never condemn him for his humility and self-distrust ; whilst, on the other hand, if despising the Church of God, and trusting to his own powers, he should err from the faith himself, or be the means of perverting others, he would be most justly liable to punishment for his pride and self-sufficiency. But this is a subject not to be entered upon fully in this place ; I have only thus shortly touched upon it, in order to obviate an objection which is sometimes made, and which may dispose some persons to regard the various Treatises and Definitions contained in this work with less

deference than that which they have always received from the Catholic Church.

As regards the other class of documents inserted in this collection, the Canons of ecclesiastical discipline which were enacted or confirmed by the Œcumenical Councils, it is to be observed, that although they are not of equal authority, nor even, when received, of equally permanent and unalterable obligation as the decrees of faith, so that particular Churches may, when it seems expedient to do so, alter or omit any of them, and introduce others ; yet, generally considered, they are entitled to great deference on the part of all Christians ; and many of them have, in point of fact, been always maintained and acted upon as the standing rules of the Church.

But independently of the authority which is to be assigned to these Canons, they are highly interesting and important in themselves, as illustrating the state and practice of the Catholic Church before the commencement of those divisions which have reduced it to its present wretched state of disunion. In this respect indeed the Canons of all the early Councils are deserving of notice, and may justly be considered amongst the most valuable and important remains of Christian antiquity. To ourselves, and particularly at the present time, when we are becoming more sensible of the defects of our present system of Church discipline, they are especially interesting, and deserving our serious attention. There is, perhaps, no particular in which the contrast between ourselves and the Ancient Church is more remarkable and sad than in this of discipline, and especially penitential

discipline, and our Church acknowledges her deficiency in this respect in her most solemn penitential service every year. But although we have thus gone on, year after year, ever since the Reformation, declaring before God that the restoring of this godly discipline is much to be wished, yet so far from any attempts being made to restore it, what little remains had been preserved to us have gradually become obsolete, or have been taken away, or the attempt to exercise them been rendered punishable as a civil offence. This is now the sorest evil and the most pressing want of our Church ; and till the evil is in some degree remedied, and the want supplied, all our other plans and exertions for the improvement of the Clergy and the people will, if not quite ineffectual, at any rate be thwarted and impeded. It would not indeed be possible, nor perhaps desirable, to restore this discipline in the austere form in which it appears in the ancient Canons, but at any rate it might be carried at once as far as the Church in her Rubrics and Canons directs it to be carried ; and as we became accustomed to that easy yoke, we might go on to give further effect to her wishes as they are expressed in the Communion Service. Without wishing to revive a single penal statute against those who separate themselves from the Church, or who are excommunicated by her, we are surely justified in asking that degree of authority which is allowed to every body of dissenters, viz., to be permitted to enforce the laws of our Church which we are obliged to receive and even to promise to observe, as regards those persons who claim the privilege of com-

munion with her. It is surely hard that we should be compelled, by civil penalties, to admit notorious offenders to the Holy Communion, to pronounce the Church's blessing upon the marriage of those who refuse to communicate with her, to bury with the Church's rites those who by separating from her during their life are, according to her Canons, virtually excommunicated, or those who have laid violent hands upon themselves, or those who having received schismatical baptism have never afterwards been reconciled to the Church; and to do other such like acts.

But whilst reason and justice require that we should be allowed to exercise at least this measure of discipline, there can be no doubt but a yet stricter discipline, such as our Church "much wishes for," and somewhat more akin to that of the Ancient Church, would be a great blessing to us, both as a Church and as individuals. As a Church, we should regain that which our own Church (Second Part of the Homily on Whitsuntide) acknowledges to be one of the three notes or marks by which the true Church of Christ is always to be known, and wanting which we have almost lost the appearance, and in a great degree, it is to be feared, endangered our privileges as a branch of the Holy Catholic Church. As individuals, we should become more alive to the truth which seems now so generally lost sight of, that we are not unconnected beings, but members of one great and living and holy Body, in and through which we are to seek and obtain the blessing of God. And besides all the other advantages to religion and morality which

would result from the restoration of discipline, it would especially tend to correct that most dangerous error which the perversion of the doctrine of Justification by Faith has rendered so prevalent, of supposing that repentance is to be an easy and painless work, that the sins of baptized Christians are to be remitted as readily and immediately as those of persons who have never been enlightened and regenerated by the Holy Spirit. At any rate, we might hope to see and hear no more of those awful profanations of the Gospel, by which penitents still reeking from a course of sin, instead of passing through "the several degrees of penance," are exalted at once into the place and privileges of the "faithful" and "perfect;" and even venture to speak with contempt of others who still feel the memory of their former sins a sore burden, and who go mourning all their life, not in despair or doubt of God's mercy, but from a recollection of their own vile ingratitude, and abuse of the grace which was given them.

There are some persons, however, who are disposed to deprecate all attempts at restoring the ancient discipline of the Church, from a fear that it would have the effect of increasing the number of dissenters, or of driving men altogether from the profession of religion. But as regards the first of these objections, our own sense must tell us, that a convert would be received by any class of dissenters with very different feelings if he were cast out of the Church for his offences, from those with which he is hailed now when he himself casts off the Church; and as regards the other objection, it is best answered by



the plain historical fact, that the blessing of Church communion was never so highly valued, and so earnestly sought, as when the Canons of the Church were most rigorously enforced, when the necessary condition of retaining that communion was a strictness of life which we do not now pretend to, and when the means of regaining it, if lost, was a course of penitential discipline maintained for five, or ten, or twenty, or more years, with a severity such as we should be unable to bear. But this again is a subject of far too great importance, and requiring too much consideration, to be discussed in this Preface. I shall not therefore attempt to enter any further upon it.

It only then remains for me now to mention, for the information of any persons who may wish to compare any passages in this work with the original documents, that the translation of the Canons is made from the copy printed by Bishop Beveridge, in his *Synodicon*, or Collection of Canons received in the Greek Church. A translation of the Canons contained in the present work, with an abridgment of others, was published by Johnson in the early part of the last century, in the second volume of the *Clergyman's Vade Mecum*; but although I have availed myself of his translation in correcting my own, yet as the design of his work did not lead him to include the other documents contained in this publication, I preferred making a fresh translation of the Canons also to reprinting his. The other documents are translated from the originals, which are to be found in any of the Collections of Councils. The edition which I have used is that of Binius, Cologne, 1618; which, although it has been

generally superseded as a book of reference by the later editions of the Councils, is, I believe, equally correct in the text of the documents, and has the advantage of being the edition generally referred to by our old divines. The notes which I have added are mostly selected and abridged from well-known authors; almost all those upon the Canons, when not otherwise specified, are taken from the Annotations of Bishop Beveridge, in the work mentioned above; indeed the reader may conclude this to be the case when there are no particular names or authorities referred to. These notes are placed at the end of the several documents, as interfering less with the text in that position.

I have added the Collection of Canons commonly called Apostolical; because, although of uncertain origin and date, they are certainly of very great antiquity, and appear to be recognized and referred to by the early Councils, very many of whose Canons seem clearly to have been copied from them, or framed upon them.





## THE COUNCIL OF NICE.

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THE first Œcumenical Council was assembled by Constantine, at Nice, or Nicæa, in Bithynia, A. D. 325, for the purpose of terminating the dissensions which had been excited in the Church by Arius and his followers. It consisted of 318 Bishops; and the Presbyters Vitus and Vincentius attended it as representatives of Sylvester, Bishop of Rome. The Presidents of the Council were Alexander, Bishop of Alexandria, Eustathius of Antioch, and Hosius of Corduba.

Arius was permitted to state his opinions before the Council, which condemned them as heretical; and drew up the Nicene Creed, as a summary of the true doctrine upon the points in controversy.

The Council next considered the case of Meletius and his followers, and passed a decree for their readmission into the Catholic Church upon certain conditions, which are stated in the Synodal Epistle.

The Council also settled the dispute respecting the proper time of the observance of Easter, which some of the Eastern Churches continued to keep at the same time as the Jews did their Passover: and they also made other rules for various matters of ecclesiastical discipline.

The decrees of this Council were published in a Synodal Epistle, addressed to the Church of Alexandria, and to the beloved brethren in Egypt, Libya, and Pentapolis; and Constantine himself addressed letters to the Church of Alexandria, and to all Churches, exhorting them to receive the decrees of the Council, and imposing civil penalties upon the supporters of Arius.

The authentic remains of this Council are, the Synodal Epistle, the Creed, and twenty Canons. Palmer, *Treatise on the Church*, vol. ii., p. 173.

### THE SYNODAL EPISTLE.

To the holy and great, by the grace of God, the Church of Alexandria, and to the beloved brethren who are in Egypt, and Libya, and Pentapolis, the Bishops assembled at Nicæa, and composing the great and holy Synod; Health in the Lord.

Forasmuch as this great and holy Synod has been assembled at Nicæa, the grace of God, and our most religious sovereign Constantine (1) bringing us together from different provinces and cities, it has appeared necessary that letters should be sent to you from the whole holy Synod, that you might know what things have been debated and inquired into, and also what has been decreed and established.

First then, the matters relating to the impiety and transgression of Arius (2) and his followers have been inquired into by all in the presence of our most religious sovereign Constantine; and it has been unanimously decreed, that his impious opinion should be anathematized, as well as the blasphemous words which he used, blaspheming the Son of God, saying that he had his origin

from things which did not exist, and that he had no existence before he was begotten, and that there was a time when he did not exist, and that the Son of God is capable by his free will of vice and virtue, and is created and made. All these tenets the holy Synod has anathematized, not enduring so much as to listen to such impious sentiments, and such madness and blasphemous sayings. As regards, however, the charges against him, and what has been the result of them, if you have not already fully heard, you shall have a particular account, that we may not appear to press hardly upon a man who has only received a suitable recompense for his sins. His impiety, however, has prevailed so far as to ruin also Theonas of Marmorica, and Secundus of Ptolemais, for they have received the same sentence.

The grace of God having thus delivered Egypt from this evil doctrine, and impiety, and blasphemy, and from the persons who have dared to make disorder and division amongst a people heretofore at peace, the matters relating to the insolence of Meletius (3) and of those who have been ordained by him, remained to be settled; and we now inform you, beloved brethren, of what has been decreed respecting him by the Synod. The holy Synod then, being disposed to deal gently with Meletius (for according to strict justice he was deserving of no indulgence), has decreed, that he shall remain in his own city, and shall have no authority either to select persons for any ecclesiastical office, or to ordain any one, nor shall appear in any place or city for such a purpose, but shall only enjoy his bare title of honor. That, however, those who have been appointed by him shall, after having been confirmed by a more holy ordination, be admitted to communion upon these terms; viz. that they shall have both the dignity and the right of officiating, but

shall be altogether inferior to those ministers who are enrolled in any parish (4) or Church, and who have been ordained by our most honorable colleague Alexander. That accordingly they shall have no authority to choose such persons as please them, or to suggest their names, or to do anything at all, without the consent of the Bishops of the Catholic and Apostolic Church who are under Alexander ; but that the authority to select and nominate persons who are worthy of the Ministry, and in short to do all things agreeable to the ecclesiastical laws and customs, shall belong to those Ministers who by the grace of God and through your prayers have been discovered in no schism, but have continued without spot in the Catholic and Apostolic Church. If, however, it should happen that any of the Ministers who already belong to the Church should die, then those who have been lately received into it shall succeed to the dignity of the deceased, provided they appear worthy, and the people choose them, and the Bishop of the Catholic Church of Alexandria agrees to and confirms the nomination. Thus much has been conceded to the followers of Meletius ; but as regards Meletius himself, this license has not been extended to him, on account of his former disorderly conduct, and his rash and headstrong disposition ; but it has been decreed that he shall have no power or authority at all, he being a man who is capable of committing again the same disorders.

These are the particulars which relate especially to Egypt, and to the most holy Church of Alexandria ; but if any other matters have been established by canon or decree, in the presence of our most honorable Lord, and colleague, and brother Alexander, he will when he comes detail them more accurately to you, he having been both Lord, and partaker of those things which have been transacted.

We, however, declare to you the glad tidings of our agreement respecting our most holy feast of Easter (5) ; that by your prayers, this particular also has been rightly settled, so that all the brethren of the East, who formerly kept the feast with the Jews, and did not agree with the Romans, and with you, and with all those who have from the beginning kept it with us, shall from henceforth keep it with us.

Rejoicing therefore for these reformatations, and for the common peace and agreement, and for the cutting off of every heresy, receive ye with greater honor, and more abundant love, our colleague, and your Bishop, Alexander, who gladdened us by his presence, and who has undergone so much labor at such an advanced age for the purpose of settling your affairs in peace. Pray also for all of us, that the things which have been decreed may prosper, and be rendered firm by the Almighty God, and our Lord Jesus Christ, having been done as we believe according to the good pleasure of God the Father, in the Holy Ghost, to whom be glory for ever and ever. Amen.

## NOTES.

1. *Our most religious Sovereign.*] The writers of the Romish Communion pretend, that it was by the authority of Sylvester, Bishop of Rome, that Constantine assembled this Council, and that Hosius, Bishop of Corduba, and the Roman Presbyters Vitus and Vincentius, presided in it as representatives of the Bishop of Rome. There is nothing, however, in any of the records of the Council, or in any of the ecclesiastical historians, to countenance the assertion, that Hosius was in any way a representative of the Bishop of Rome ; or that the Presbyters Vitus and Vincentius, who were his representatives, acted in any way as Presidents of the Council. It is moreover evident, as Bishop Andrews (in his



Sermon on Numbers x. 1, 2, "Of the right and power of calling assemblies") and many others of our Divines have observed, that not only this, but all the Œcumenical Councils were assembled by the authority of the Emperor for the time being, the Popes in no instance doing more than exerting themselves to persuade the Emperors to issue their summons for that purpose. This is clearly to be seen in the Acts of the various Councils; and as regards particularly that of Chalcedon, it may be remarked, that Leo failed in his attempt to induce Theodosius to assemble the Council, though he prevailed upon Marcian the successor of Theodosius to do so.

2. *Arius.*] "Arius was a Presbyter of the Church of Alexandria, and a man of a subtle turn, and remarkable for his eloquence. He maintained various erroneous opinions in religion; but that for which he is most notorious was the assertion of the inferiority of the Son, in nature as well as dignity to the Father, and the denial of his divinity. These opinions spread rapidly throughout Egypt and the neighboring provinces, and found many supporters; in consequence of which Alexander, the Bishop of Alexandria, summoned two Councils at Alexandria, A. D. 315 and 319, in which the tenets of Arius were condemned, and he himself excommunicated. Arius upon this retired to Palestine, where he found many abettors, and amongst them Eusebius, Bishop of Nicomedia, a man of great influence and authority in the Church. The troubles and commotions consequent upon these events increased so much, and caused such great confusion in the Church, that Constantine at length assembled the Council of Nice to put an end to the controversy. Arius, being condemned by this Council, was banished to Illyricum; but some years afterwards one of his followers found means to persuade Constantine that his condemnation was unjust; in consequence of which the Emperor recalled him from banishment, A. D. 330, repealed the laws which had been enacted against him, and permitted his chief protector Eusebius, Bishop of Nicomedia, and his faction, to vex and oppress the maintainers of the Nicene Council in various ways. Athanasius, who had succeeded Alexander in the See of Alexandria, was one of those who suffered most from these vexations. Having resolutely refused to restore Arius to his former rank and office in the Church of Alexandria, he was deposed by the Coun-

cil of Tyre, A. D. 335, and banished into Gaul. The people of Alexandria, however, could not be prevailed upon to receive Arius, upon which the Emperor invited him to Constantinople, A. D. 336, and ordered Alexander, Bishop of that city, to receive him to communion. Before, however, this order could be put into execution, Arius died at Constantinople, and Constantine survived him but a short time." Mosheim, Cent. iv. p. 2. c. 5.

3. *Meletius.*] "Meletius was Bishop of Lycopolis in Egypt. He was accused and convicted of having offered incense to idols, and was in consequence deposed by Peter, Bishop of Alexandria, whose jurisdiction extended throughout all Egypt. Meletius upon this became the head of a schism in the Church, by assuming to himself the power of ordination, which was vested in the Bishop of Alexandria, and exercised by him in all the Egyptian Churches. Epiphanius, Hær. 68, attributes the dissensions between Meletius and Peter to another cause. He says, that the rigorous proceedings of Peter against Meletius were occasioned by the latter's refusing to readmit into the Church those who had fallen from the faith during Dioclesian's prosecution, before their penitential trial was entirely finished. The former opinion, however, is supported by the superior authority of Socrates and Theodoret. The confusion which Meletius introduced into the Church by his illegal ordinations was rectified by the Council of Nice, as appears by the Sixth Canon, in which it was ordained that the ancient privilege of the Church of Alexandria should be preserved, and the general authority of the Metropolitans over the Bishops of their several provinces was declared and confirmed." Mosheim, ib. note by Dr. Maclaine.

4. *In any parish.*] It may help to the understanding of various passages in the Canons, and other decrees in this collection, to give a summary account of the manner in which the ancient Church was divided, and of the different names given to these divisions, as well as of the ecclesiastical governors of them.

It seems clear, that the Church followed the civil divisions of the empire, both in its original constitution, and in the changes which were afterwards introduced. First there was ordinarily placed a Bishop in every city of the empire, the limits of whose jurisdiction were the city itself and the neighboring districts,

with the country-towns and villages, which were subject to the civil jurisdiction of the city. This district, which we now call by the name diocese, was usually called in the primitive Church by that of parish, *παροικία*, and was under the ecclesiastical jurisdiction of one Bishop, with his Presbyters and Deacons under him.

The next ecclesiastical division was that of provinces, *ἐπαρχίαι*, which were coextensive with the civil provinces, comprising all the cities which were comprised within the civil division. As the officers of the different cities within the civil province were subject to one chief Magistrate, who resided in the metropolis, or chief city of the province, so all the Bishops of the province were subject to the Bishop of that same city, who was therefore called the Metropolitan or Primate. The only exception to this rule was in some of the African provinces, where the Primacy was not fixed, as in other places, to the civil metropolis, but was assigned to the oldest Bishop of the province, who succeeded to this dignity by virtue of his seniority, whatever place he lived in. The Bishop of Carthage, however, was a fixed and standing Metropolitan for the province of Africa properly so called.

The principal offices of Metropolitans were, 1. To regulate the elections of the Provincial Bishops, and to ordain them, or at all events to authorize their ordination, and this authority was preserved to Metropolitans even when Patriarchs were set over them, by whom they themselves were to be ordained. 2. To preside over their Provincial Bishops, and if any controversy arose amongst them, to interpose their authority to end and decide it. 3. To call provincial Synods, which all the Bishops of the province were bound to attend. 4. To publish such imperial laws and canons as were made either by Emperors or Councils for the common good of the Church. 5. To give commendatory letters to such of the Bishops of their provinces as had occasion to travel, without which they were forbidden by several Canons to do so. 6. To take care of all vacant sees within their provinces; to administer the affairs of the Church during the vacancy; to secure the revenues of the Bishopric, and to procure the speedy election of a new Bishop.

Besides the division into provinces, the empire was afterwards



divided into dioceses, each of which comprised many provinces. This division began only about the time of Constantine, whereas that of provinces was much older, if not coeval with the first establishment of the Christian Church. The Church adopted this division also ; and as the State had an Exarch or Vicar in the capital city of each civil diocese, so the Church in process of time came to have her Exarchs or Patriarchs, in many if not in all the capital cities of the empire. These Patriarchs were at first called Archbishops, which title had therefore originally a much more extensive signification than it has at present, when it is generally taken for the Metropolitan of a single province. There are various questions respecting the rise and progress of Patriarchal power, which it is unnecessary to enter into here, but which are fully considered by Bingham and Beveridge. The principal privileges of Patriarchs were, 1. To ordain all the Metropolitans of the diocese (who before the institution of Patriarchs were ordained by the Synod of the province), and to receive their own ordination from a Diocesan Synod. 2. To call Diocesan Synods, and to preside in them. 3. To receive appeals from Metropolitans, and from Metropolitan Synods. 4. To censure Metropolitans, and also their Suffragans when Metropolitans were remiss in censuring them. The Patriarch of Alexandria had from very early times some peculiar privileges within his diocese, but all Patriarchs were originally co-ordinate, as well as independent of each other as regards actual power, though some had a precedence of honor, as those of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, who had by the Canons precedence of all others. For a more full account of the matters contained in this note, see Bingham, b. viii. c. 16 and 17. and b. ix. and Beveridge's Annotations upon the 6th Canon of the Council of Nice ; and also his treatise upon Metropolitans in the Codex Canonum Eccl. Prim. vindicatus.

5. *Easter.*] The controversy respecting the proper time of celebrating the Easter festival was of very early origin in the Church. The generality of the Asiatic Churches kept the festival as the Jews did their Passover, on the 14th day of the first moon in the new year, whatever day of the week that happened to be. The Western Churches generally deferred it to the first Sunday after

the first full moon. The former alleged the authority of St. Philip and St. John for their practice, the latter that of St. Peter and St. Paul, and of a revelation made by an Angel to Hermas, brother of Pius I., Bishop of Rome. Polycarp, Bishop of Smyrna, came to Rome about the middle of the second century, to confer with Anicetus, Bishop of Rome, upon the subject; but they could not come to any agreement as to the proper day. They agreed, however, in this, that the peace and communion of the Church were not to be broken on account of the difference. Some years after, Victor, Bishop of Rome, being unable to persuade the Asiatics to adopt the Western custom, excommunicated the Asiatic Churches, and sent circular letters to all the Churches which agreed with him respecting Easter, that they should hold no communion with the Asiatics. This proceeding of Victor's was, however, condemned by all the wise and sober men of his own party, several of whom wrote sharply to him upon the subject, and particularly Irenæus, who wrote to him in the name of the Churches of Gaul. The dispute still prevailed till the time of Constantine, who, wishing to terminate it, sent, in the first instance, Hosius, Bishop of Corduba in Spain, into the East, to endeavor to bring those Churches which still retained the Asiatic custom to an agreement with the rest of the Church. The mission, however, proving fruitless, the subject was submitted to the decision of the Council of Nice, which decreed, that from thenceforth all Churches should keep the feast on the same day, i. e. the first Sunday after the full moon; which happens upon, or next after, the vernal equinox, i. e. the 21st day of March. The great reverence which was paid to the decrees of this Council produced a more general agreement, which was further enforced by the decrees of other Councils, and thenceforth those persons who kept the feast according to the old Asiatic practice were accounted heretics, and subjected to ecclesiastical punishment. Bingham, b. xx. c. 5.

## THE NICENE CREED. (1.)

We believe in one God, the Father Almighty, Maker of all things, both visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only begotten, that is of the substance of the Father, God of God, Light of light, very God of very God, begotten not made, consubstantial with the Father, by whom all things were made, both those in heaven and those in earth: who for us men, and for our salvation, came down, and was incarnate, made man, suffered, and rose again the third day, ascended into the heavens, and will come to judge the living and the dead. And in the Holy Ghost. But those who say, that there was once a time when he was not, and that he was not before he was begotten, and that he was made out of things which did not exist, or who say, that he is of another substance or essence (2), or that the Son of God is created, capable of change, or alteration, the Catholic Church anathematizes.

## NOTES.

1. This Creed is found in Greek, 1. In the Epistle of Eusebius to the Cæsareans, of which Epistle we have four copies preserved in the works of Theodoret, Socrates, Athanasius, and Gelasius of Cyzicum. 2. In the Epistle of Athanasius to Jovian. 3. In the 125th Epistle of Basil the Great. 4. In Socrates, Hist. Eccl. lib. i. c. 8. 5. In the Epistle of Cyril of Alexandria to Anastasius. 6. In the Codex Canonum Ecclesiæ Africanæ; though probably, in this instance, it is a rétranslation from the Latin version. 7. In the Acts of the Council of Ephesus. 8. In Gelasius Cyzicenus, lib. ii. c. 26. 9. In the Confession of Faith presented by Eutyches to the Council of Chalcedon, which is to be found amongst the Acts of that Council. 10. In the Exposi-

tion of the Creed by Theodotus of Ancyra. 11. In the Acts of the Council of Chalcedon, in which it occurs twice. <sup>X</sup>These copies have been collated by Walchius, and the various readings enumerated; but with the exception of those which occur in the second form, in the Acts of the Council of Chalcedon, in which several of the additions of the Constantinopolitan Creed are introduced, there is not one of any consequence, or which in the least affects the sense.

Walchius also gives copies of the principal early Latin versions, which only vary in some of the Latin synonyms, by which they render some of the words of the Greek original. In most of them the Greek word Homousion is retained with a translation of it added, of which there occur four forms in the different versions. Unius substantiæ cum Patre, ejusdem cum Patre substantiæ, ejusdem cum Patris substantiâ, and, consubstantialem Patri. Walchius, Biblioth. Symbol. vetus, p. 75.

2. *Substance or essence.*] ἐπέσρασιως ἡ οὐσίας. The word ἐπέσρασις is here used as synonymous with οὐσία, essence, or, as it is commonly translated, substance; in other places it is used as synonymous with πρόσωπον, person; and much confusion and many disputes have at times been occasioned by this indiscriminate use of the word. It may, therefore, be as well to give some account of the three words here, as it will prevent the necessity of frequent repetitions in the notes upon the other documents.

1. There is no difficulty about the word οὐσία, which, when applied to the Deity, always signifies the one divine essence or substance which is common to the Father, the Son, and the Holy Ghost, and which is also expressed by the synonymous word φύσις, nature. Thus Leontius, quoted by Suicer, "It should be known, that essence and nature, οὐσία καὶ φύσις, are the same thing with the Fathers. The Arians, therefore, objected equally to both terms; as, in the account of the Arian Synod of Sirmium, A. D. 351, it is said, that it put forth an impious definition of faith, forbidding to speak of nature or substance in God. In like manner both οὐσία and φύσις are used in the plural with respect to Christ, to express the divine and human substances or natures which are in him united in one person. Thus Athanasius, as quoted by Suicer, "Christ had the two substances and natures,

*οὐσίας καὶ φύσεις*, without change or mixture, the Godhead and the Manhood; to be acknowledged in one person, *ὑποστᾶσει*, perfect God and perfect man."

2. There is not much more difficulty respecting the word *πρόσωπον*, person, which when applied to the Godhead, expresses the distinction between the Father, the Son, and the Holy Ghost, by which the one is not either of the others. There were therefore held to be three Persons in the Godhead, so that the Godhead might be properly called tri-personal, *τριπρόσωπος*. The Sabellians, however, though in the catholic sense of the word they acknowledged only one Person in the Godhead, still, for the purpose of deception, would also use the word *τριπρόσωπος*, and profess to acknowledge that God was one tri-personal substance, *μία ὑπόστασις τριπρόσωπος*, but then the sense which they attached to the word person was that of appearance or manifestation, so that by the expression *μία ὑπόστασις τριπρόσωπος*, they in reality meant only one personal substance under three manifestations. The Sabellian use of the word, however, is not common enough to cause any confusion.

3. We come now to the word *ὑπόστασις*, hypostasis, respecting the meaning and use of which there have been various differences and disputes. In the Nicene Creed, as we have seen, it is used as synonymous with *οὐσία*, and other instances of this meaning are quoted by Suicer. In this sense of course there is only one hypostasis in the Godhead. But the word is more commonly used as synonymous with *πρόσωπον*. Thus Theodoret as quoted by Suicer, "As the name man is the common name of that nature, so we have taken the words divine substance, *θείαν οὐσίαν*, to signify the Holy Trinity: but the word hypostasis is indicative of some person, *προσώπου τινὸς δηλωτικὴν*, as either of the Father, or of the Son, or of the Holy Ghost. For we following the definitions of the Fathers say, that the words *ὑπόστασις*, *πρόσωπον*, and *ιδιότης* (that is, property or propriety), signify the same thing." Many others of the Greek Fathers used the word in the same sense, and objected to the expression one hypostasis, which they thought savored of Sabellianism. The Latins however translated the word *ὑπόστασις*, substantia, which was the same word by which they rendered



*οὐσία*, and therefore as they abhorred the expression, *tres substantiæ*, they objected also to that of *τρεις ὑποστάσεις*, which they thought savored of Arianism, and were for keeping entirely to that of *τρία πρόσωπα*, *tres personæ*, three persons. The disputes occasioned by this double sense of the word ran so high, and caused so much confusion in the Church, that the question was solemnly submitted to the decision of a Council, held at Alexandria, A. D. 362, at which Athanasius was present, and which was attended by many Bishops from Italy, Arabia, Egypt, and Libya. The decision of the Synod was, that the whole contention was a mere logomachy, and that the two parties should recognize each other as orthodox. According to this decision, both the expressions, of one hypostasis, and three hypostases, are equally correct, the word being understood in the former case as synonymous with substance, and in the latter with person. The Latins afterwards invented the words *subsistentia*, and *suppositum*, as renderings of *ὑπόστασις*. As the word occurs frequently in some of the other documents contained in this work, though always in the sense of person, it may be as well to mention here, that whenever it does occur it is translated subsistence, and the word person confined to *πρόσωπον*. The matter of this note is taken from Suicer's *Thesaurus Ecclesiasticus*, upon the words *οὐσία*, *πρόσωπον*, and *ὑπόστασις*, and from Waterland's second Defence, vol. iii. of Bp. Van Mildert's edition, p. 200 and 414.

## CANONS OF THE COUNCIL OF NICE.

I. If any one has been obliged to undergo a surgical operation from disease, or has been castrated by barbarians, let him continue in the Clergy. But if any one in good health has so mutilated himself, it is right that if he be enrolled amongst the Clergy he should cease from his ministrations; and that from henceforth no such person should be promoted. As however it is plain that this is said with reference to those who dare to mutilate them-

selves, therefore if any persons have been so mutilated by barbarians, or by their own masters, and in other respects are found worthy, the Canon allows them to be admitted to the Clerical office. See Apost. Can. 21, 22, 23.

II. Since many things have been done by men either from necessity, or some other pressing cause, contrary to the Canons of the Church, as that persons who have lately come over to the faith from a heathen life, and have been taught for a short time, have been presently brought to the spiritual laver, and at the same time that they have been baptized, have been promoted to the Episcopate, or Presbytery ; it appears right to determine, that nothing of the sort shall be done for the future ; for some time is necessary for the state of a Catechumen (1), and a fuller probation after Baptism ; for the Apostolic decree is clear, which says, "Not a novice, lest being lifted up with pride he fall into a snare, and the condemnation of the devil." But if in process of time any natural fault should be discovered about the person, let him be deposed from the Clergy. Whosoever shall act contrary to these rules will endanger his own orders, as boldly opposing the great Synod. Apost. Can. 80.

III. The great Synod altogether forbids any Bishop, Presbyter, or Deacon, or any one of the Clergy, to have a woman dwelling with him (1) excepting a mother, or sister, or aunt, or such persons only as are above all suspicion.

IV. It is most proper that a Bishop should be constituted by all the Bishops of the Province (1) ; but if this be difficult on account of some urgent necessity, or the length of the way, that at all events three (2) should meet together at the same place, those who are absent also giving their suffrages, and their consent in writing, and



then the ordination be performed. The confirming however of what is done in each Province, belongs to the Metropolitan of it. Apost. Can. 1. 35.

V. Concerning those, whether of the Clergy or Laity, who have been excommunicated by the Bishops in the different Provinces, let the sentence of the Canon prevail, which pronounces, that those persons who have been cast out by one Bishop are not to be received again into communion by any others. Inquiry should however be made whether they have been excommunicated through the peevishness or contentiousness, or other such like bitterness, of the Bishop. And in order that this inquiry may be conveniently made, it is decreed to be proper, that Synods should be assembled twice every year in every Province, that all the Bishops of the Province being assembled together, such questions may be examined into, that so those who have confessedly offended against the Bishop may appear to be with reason excommunicated by all the Bishops, until it shall seem fit to their general assembly to pronounce a more lenient sentence upon them. And of these Synods (1), one is to be held before Lent (2), that all bitterness being removed, a pure gift may be offered to God. The other in the season of Autumn. Apost. Can. 12, 13. 38.

VI. Let the ancient customs be maintained (1), which are in Egypt and Libya, and Pentapolis, according to which the Bishop of Alexandria has authority over all those places. For this is also customary to the Bishop of Rome (2). In like manner in Antioch, and in the other Provinces, the privileges are to be preserved to the Churches. But this is clearly to be understood, that if any one be made a Bishop without the consent of the Metropolitan, the great Synod declares that he shall not be a Bishop. If however two or three Bishops shall

from private contention oppose the common choice of all the others, it being a reasonable one, and made according to the Ecclesiastical Canons, let the choice of the majority hold good.

VII. Since a custom and ancient tradition has prevailed, that the Bishop of Ælia (1) should be honored, let him have the second place of honor (2), saving to the Metropolis (3) the authority which is due to it.

VIII. Concerning those who have formerly called themselves Cathari (1), but who come over to the Catholic and Apostolic Church, the holy Synod has decreed, that they having received imposition of hands, shall so remain in the Clergy. It is right, however, that they should in the first instance make profession in writing that they will agree to and follow the decrees of the Catholic Church; in particular that they will communicate with those persons who have been twice married, and with those who, having lapsed in persecution, have had a certain period of penitence assigned to them, and a time for reconciliation fixed; and, generally, that they will follow in all things the decrees of the Catholic Church. Wherever therefore, whether in villages or cities, all who have been ordained are found to be of this party only, let them continue in the Clergy in the same rank in which they are found. But if any of these come to a place where there is already a Bishop or Presbyter of the Catholic Church, it is clear that the Bishop of the Church is to have the Episcopal dignity, and he who had the name of a Bishop amongst those who are called Cathari, shall have the rank of a Presbyter, unless it shall seem fit to the Bishop to allow him to partake of the honor of the name. If the Bishop is not pleased to do so, he shall assign him the place of a Chorepiscopus (2) or Presbyter, that he may indeed altogether appear to be

in the Clergy, but that there may not be two Bishops in the city (3).

IX. If any Presbyters have been promoted without inquiry, or if upon examination they have confessed their sins (1), and notwithstanding their having confessed, any man has in opposition to the Canon laid hands upon them, the Canon does not admit persons so ordained. For the Church defends that which cannot be found fault with.

X. If any who have lapsed have been ordained in ignorance, or even if those who ordained them were aware of the fact, this does not prejudice the ecclesiastical Canon ; for upon the circumstance being made known, they are deposed. Apost. Can. 62.

XI. Concerning those who have fallen away without necessity, or without the spoiling of their goods, or without being in danger, or any other such reason, as happened under the tyranny of Licinius (1), the Synod has decreed, that although they are undeserving of any kindness, they shall nevertheless be dealt with mercifully. As many therefore as shall truly repent, shall continue three years amongst the hearers (2) as believers, and seven amongst the prostrators, and for two years they shall communicate with the people in prayer without the offering.

XII. Those who have been called by grace (1), and have at first displayed their ardor, and laid aside their girdles, but afterwards have run like dogs to their own vomit (insomuch that some have spent money, and by means of gifts have acquired again their military station), must continue amongst the prostrators for ten years, after having been for three years amongst the hearers. In all such cases, however, it is proper to examine into the purpose and appearance of their repentance ; for as many

as manifest their conversion in deed, and not in appearance only, by their fear, and tears, and patience, and good works, these having completed the prescribed time as hearers, may properly communicate in the prayers, and the Bishop may be allowed to determine yet more favorably respecting them. But those who hear their sentence with indifference, and think the form of entering into the Church sufficient for their conversion, must complete the whole time.

XIII. Concerning those who are likely to die (1), the old and Canonical law is still to be observed, that if any one is about to die, he must not be deprived of the perfect and most necessary provision for his journey. If however after having been given over, and having again received the Communion, he is again restored to health, let him continue amongst those who communicate in prayers only (2). But generally, and as regards every one who is likely to die, and who desires to partake of the Eucharist, the Bishop, after examination, shall impart to him of the offering.

XIV. Concerning those who are Catechumens (1), and who have lapsed, the holy and great Synod has decreed, that they shall be only three years amongst the Hearers, and after that shall pray with the Catechumens.

XV. On account of the great disturbance and disputes which have occurred, it seems right that the custom which has been admitted in some places contrary to the Canon, should by all means be done away, and that no Bishop, Presbyter, or Deacon, should remove from one city to another (1). But if any person after the decision of the holy and great Synod, shall attempt any such thing, or allow himself in such a practice, that which he has attempted shall be made utterly void, and he shall

be restored to the Church in which he was ordained Bishop or Presbyter. Apost. Can. 14.

XVI. If any persons, rashly and inconsiderately, not having the fear of God before their eyes, nor regarding the Canons of the Church, whether they be Presbyters or Deacons, or any others who are enrolled in the list of the Clergy, shall remove from their own Church, they ought by no means to be received into any other, but they must be constrained to return to their own parish (1), or if they continue they must be without communion (2). And if any Bishop shall dare to usurp what belongs to another, and to ordain in his Church any such person without the consent of the proper Bishop from whom he has seceded, let the Ordination be void. Apost. Can. 15, 16.

XVII. Since many persons of the Ecclesiastical order, being led away by covetousness, and a desire of filthy lucre, have forgotten the Holy Scripture, which says, "he gave not his money to usury," and in lending require the hundredth part (1), the holy and great Synod considers it right, that if any one after this decision shall be found receiving money for what he has advanced, or going about the business in any other way, as by requiring the whole and a half (2), or using any other device for filthy lucre's sake, he should be deposed from the Clergy, and struck out of the list. Apost. Can. 44.

XVIII. It has come to the knowledge of the holy Synod, that in certain places, and cities, the Deacons (2) give the Eucharist to the Presbyters, whereas neither Canon nor custom allows that they who have no authority to offer, should give the body of Christ to those who do offer. It has also been made known, that now some of the Deacons receive the Eucharist even before the Bishops. Let all such practices be done away, and let



the Deacons keep within their proper bounds, knowing that they are the Ministers of the Bishop, and inferior to the Presbyters. Let them therefore receive the Eucharist according to their order, after the Presbyters, either the Bishop or Presbyter administering it to them. Further, the Deacons are not to be allowed to sit amongst the Presbyters (2), for this is done contrary to the Canon and due order. But if any one after this decision will not obey, let him be put out of the Diaconate.

XIX. Concerning the Paulianists (1) who have come over to the Catholic Church, the decision is, that they must by all means be baptized again. But if any of them have in time past been enrolled amongst the Clergy (2), if they appear to be blameless and without reproach, after they have been rebaptized, let them be ordained by the Bishop of the Catholic Church. If, however, upon examination they are found to be not qualified, they must be deposed. In like manner as regards the Deaconesses (3), and, in short, any who have been enrolled amongst the Clergy, the same form is to be observed. And we have mentioned particularly those Deaconesses who are enrolled as far as the dress, since they have not any imposition of hands, they are altogether to be reckoned amongst the laity.

XX. Since there are some persons who kneel on the Lord's day (1), and in the days of the Pentecost; in order that all things may be observed in like manner in every parish, the holy Synod has decreed that all should at those times offer up their prayers to God standing.

#### NOTES UPON THE CANONS.

II. 1. *The state of a Catechumen.*] There was no certain general rule upon this point, but the practice varied according to

the difference of times and places, or the readiness and proficiency of the Catechumens themselves. The Council of Eliberis, A. D. 305, appointed two years' trial for new converts. The Apostolical Constitutions lengthen the term to three years, but with this limitation, that if men were very diligent and zealous, they might be admitted sooner. Bingham, b. x. c. 1, s. 5.

III. 1. *Dwelling with him, συνεισακτον.*] The Syneisactæ, or Agapetæ, as Jerome and Epiphanius also call them, were females, generally some of the virgins of the Church, whom some of the Clergy lodged and entertained in their houses, professing to love them only as sisters with a chaste love. This practice however necessarily occasioned great scandal, and therefore was severely reprobated by the early fathers, and forbidden by many Councils. Bingham, b. vi. c. 2, s. 13.

IV. 1. *By all the Bishops.*] The general practice of the Church as mentioned by Cyprian and others was, that all the Bishops of the province who could attend, should be present at the Ordination of a Bishop. The present Canon however relates not so much to the Ordination, as to the selection and appointment of the person to be ordained Bishop. It seems to have been particularly directed against Meletius, and intended to establish the rights of Metropolitans and provincial Bishops, which he had invaded by presuming to ordain Bishops without the authority of his Metropolitan, or the consent of his fellow Bishops in the province of Egypt.

2. *At all events three.*] The Apostolical Canons and Constitutions allow of the Ordination of a Bishop by two or three Bishops, but this practice was forbidden by many of the early Councils, which required at least three. Bingham.

V. 1. *Of these Synods.* See Apost. Can. 37.] This Canon, as Beveridge observes, limits appeals from the sentence of a Bishop to the general assembly of the Bishops of the province. This was indeed the practice of the Church before this Council, as appears from Cyprian's Letter to Cornelius, Bishop of Rome. The Bishops of Africa therefore in their synodal Letter to Celestine, Bishop of Rome, asserted their rights in this particular in the strongest manner, and alleged this Canon of the Council



of Nice as conclusive upon the subject; a fuller account of this matter will be given in the concluding note upon these Canons.

2. *Before Lent.*] The observance of a fast before Easter is certainly of very great antiquity, though it seems doubtful whether it can, strictly speaking, be accounted an apostolical tradition. It seems also to have been variously observed in different parts of the Church for several ages, and it cannot be ascertained when and where it was first extended to forty days, and received the name of τεσσαρακόστη, or Quadragesima. Some writers, indeed, and amongst them Daillé and Bishop Taylor, imagine that it was probably at first only a fast of forty hours, that is, of the Friday and Saturday before Easter Sunday; the time during which Christ the Bridegroom was taken away from His disciples between His passion and His resurrection, and that it grew by degrees from forty hours to forty days, retaining the name of the Quadragesimal fast under all its changes; but this opinion is shown by Beveridge to be utterly unfounded. The only authority indeed to which its advocates pretend, is a passage of Irenæus quoted by Eusebius, newly and wrongly pointed and translated; and which, rightly translated, mentions forty days, and not hours. On the other hand, Beveridge seems to carry the present form of Lent, that is, of forty fasting days exclusive of the Sundays, too high, for it is certain from a quotation which he gives from Theophilus Alexandrinus, that in his time, about A. D. 400, the forty days included the Sundays, from the first day of the fast to Easter-eve. The subject, however, is too long to admit of being discussed in a note. Bingham considers the various particulars respecting it with his usual clearness and impartiality; and to him, and the authors quoted by him, and especially to Bishops Taylor and Beveridge, the reader is referred for fuller information. Bingham, b. xxi. c. 1; Bishop Taylor, Rule of Conscience, b. iii. c. iv. rule 13; and Beveridge's Essay de Jejuniis Quadragesimali Codex Can. Eccl. Primitiv. vindicatus, l. iii.

VI. 1. *Let the ancient customs be maintained.*] The object and intention of this Canon seems clearly to have been, not to introduce any new powers or regulations into the Church, but to confirm and establish ancient customs already existing. This

indeed is evident from the very first words of it: "Let the ancient customs be maintained." It appears to have been made with particular reference to the case of the Church of Alexandria, which had been troubled by the irregular proceedings of Miletius, and to confirm the ancient privileges of the Bishops of that see which he had invaded. The latter part of it, however, applies to all Metropolitans, and confirms all their ancient privileges; one of which, viz. the ratifying of all matters relating to the ordination of the Bishops of their respective provinces, had been particularly noticed and confirmed by the fourth Canon. The paraphrase or interpretation of Aristenus gives the clear sense of the first part of the Canon, which is somewhat obscurely expressed. "Let the Bishop of Alexandria have the authority over Egypt, Libya, and Pentapolis; and the Bishop of Rome over those places which belong to Rome; and the Bishop of Antioch and the others over those which belong to them respectively." It may be proper to mention that the legates of Leo the Bishop of Rome, at the Council of Chalcedon, in attempting to prevent the ratification of the twenty-eighth Canon of that Council, asserted that it was contrary to this Canon of the Council of Nice, which they quoted as beginning thus: "The Church of Rome has always had the primacy, therefore also Egypt has it, so that the Bishop of Alexandria has authority over all; for this also has been customary to the Bishop of Rome." Aetius, the Archdeacon of Constantinople, however, in replying to them, quoted the Canon as it is usually read, and as it indeed appears in all the Greek copies, and in all the versions, with the exception of an old Latin one, in which the title and the beginning of it are as follows: "Of the primacy of the Roman Church, or of the Bishops of other cities. It is of ancient custom that the Bishop of Rome should have the primacy, that he should govern the suburbicarian district (*suburbicaria loca*), and all the province by his own care. But as regards the parts of Egypt, that the Bishop of Alexandria should have the care of all of them," &c. Beveridge supposes this ancient version to have been used at Rome, at the time of the Council of Chalcedon, and that the Roman legates perverted it to their purpose. Certain it is that there are no other traces of the reading which they proposed. See note on the twenty-eighth Canon of the Council of Chalcedon.

2. *This is customary to the Bishop of Rome.*] It is clear from this expression, that the privileges of jurisdiction proper to the Bishop of Rome, which are recognized by the Nicene Council, are no more than those of any other Metropolitan. The extent of this jurisdiction is stated, in the old Latin version quoted in the preceding note, to be “the suburbicarian districts, and all the province.” It is probable that at the time of the Nicene Council these terms were of the same extent, and that the province of Rome contained only the suburbicarian districts. The utmost extent, however, that can be assigned to the word “province,” cannot make it reach beyond the limits of the different provinces, which are stated to be subject to the most glorious Eparch of Rome, in the ancient account of the cities of the different provinces, which is printed by Beveridge, amongst his Annotations on the Canons of the Council in Trullo, from the Ms. in the Bodleian Library. According to this account, the different provinces under the jurisdiction of Rome are as follows: “The province under the most glorious Eparch of Rome, or of Italy. 1. The province of Rome called Urbicaria; 2. the province of Campania; 3. the island of Sicily; 4. the province of Calabria; 5. the province called Annonaria; 6. the province of Æmia, or Æmilia.”

VII. 1. *Ælia.*] After the destruction of Jerusalem by Titus, a new city was built by Ælius Hadrianus, on or immediately adjoining the site of it, which he called after his own name Ælia, or Ælia Capitolina, from the temple of Jupiter Capitolinus erected in it.

2. *The second place of honor.*] τὴν ἀκολουθίαν τῆς τιμῆς, i. e. an honorary precedence over the other Bishops of the province, but unaccompanied with any authority over them; similar to that which the Bishop of London enjoys in the province of Canterbury.

3. *The metropolis.*] The metropolis of the province in which Jerusalem was situated, was at that time Cæsarea. Afterwards, when the Bishop of Jerusalem was constituted a patriarch, the limits of his jurisdiction were the three Palestines.

VIII. 1. *Cathari.*] These were the Novatians, a sect so called from Novatian, a presbyter of the Church of Rome, who having

adopted very severe notions respecting those who had lapsed in persecution, and also respecting other offenders, and having in vain opposed the ordination of Cornelius, who was elected Bishop of Rome, A. D. 250, separated from the Church, and brought to Rome three Bishops from the further part of Italy, whom he compelled by force to ordain him Bishop. He then erected a new society, and ordained Bishops and Presbyters in it. There was no difference in point of doctrine between the Novatians and Catholics: what particularly distinguished this sect was their refusing to readmit to communion those who after baptism had fallen into grievous sins; and to communicate with those who had married twice; and other such-like severities of discipline. They pretended to an extraordinary degree of purity, and therefore called themselves Cathari, or the pure; and obliged such as came over to them from the general body of Christians, to be rebaptized on entering into their society. One of the chief partizans of Novatian was Novatus, a Carthaginian presbyter, who passed over to Rome from Carthage to avoid the excommunication of Cyprian his Bishop. Mosheim, b. i. p. 2. c. v. s. 17. Bingham's Scholas. Hist. of Lay Baptism, part ii. c. ii. s. 2.

2. *A Chorepiscopus.*] The Chorepiscopi, or country Bishops, were generally assistants to the city Bishops, appointed by them in the country where their dioceses were too large for their constant personal superintendence. There are some differences amongst the learned as to the extent of their authority and power: some supposing them to have been mere Presbyters; others, that some of them were Presbyters, and some Bishops; but the true opinion seems to be, that they were all Bishops, though subordinate and subject to the city Bishops, and with limited powers. Their office was to preside over the country clergy, and to inquire into their behavior, and make report thereof to the city Bishop; as also to provide fit persons for the inferior ministries in the Church. They had certain privileges conferred upon them, which are enumerated by Bingham as follows: 1. They might ordain the inferior orders of the clergy, as readers, subdeacons, and exorcists, for the country churches; 2. They might confirm in country churches; 3. They might grant

letters dimissory to the country clergy, who wished to remove from one diocese to another; 4. They might officiate in the city church in the presence of the city Bishop, and city Presbyters; 5. They had the privilege of sitting and voting in Councils or Synods. It is however to be observed, that the privileges of Chorepiscopi varied in different places; and according to the Council of Antioch, Can. x. one Bishop only was required to ordain a Chorepiscopus, whilst three were required to ordain a city Bishop. The office did not continue many centuries in the Church. Bingham, b. ii. c. xiv.

3. *Two Bishops in the city.*] The rule of one Bishop only in a city was of universal observance in the Church from the very beginning. Ignatius, and all the writers after him who have spoken of Bishops, always speak of a single Bishop in every Church. All attempts to ordain a second were condemned and resisted. Thus, when the Emperor Constantius desired the Roman people to let Liberius and Felix sit as copartners, and govern the Church in common, they unanimously rejected the proposition, crying out, "One God, one Christ, one Bishop." This rule however did not apply to the case of coadjutors, when the Bishop, from old age or infirmity, was unable to perform the duties of his office.

There are also two other cases mentioned by Bingham, in which, according to the opinion of some persons, two Bishops were occasionally allowed in one city. The first of these indeed is supposed even by its supporters to have prevailed on'y during the time of the Apostles, and in some few places, in which, from there being many Jewish and Gentile converts, two Bishops they think were allowed; one for the Jews and the other for the Gentiles. This opinion, however, is not supported by any good authority, and the very few instances which are adduced in favor of it are utterly inconclusive. It seems indeed hardly credible that the Apostles should have sanctioned a practice, which would naturally have impeded if not prevented that amalgamation of Jew and Gentile in one body, which it was their great object to effect.

The other case mentioned by Bingham, is that of two Bishops being sometimes allowed by way of compromise, in order to end



a dispute, or cure an inveterate schism. There is no evidence, however, of such a compromise having ever been sanctioned by the Church. The offer made by Meletius, Bishop of Antioch, to Paulinus, of sharing the episcopal authority between them, and the survivor's succeeding to the whole, was only the offer of an individual Bishop, and did not take effect. The similar offer made by the orthodox Bishops of Africa to the Donatists, which is the only other instance mentioned, is equally inconclusive; indeed, the alternative which these Bishops added proves that they felt their offer to be contrary to the rules of the Church, "But forasmuch as this method might not be acceptable to all Christian people, who would be much better pleased to see only a single Bishop in every Church, and perhaps would not endure the partnership of two, which was an unusual thing," they therefore proposed in this case, that both the Bishops should freely resign, and suffer a single Bishop to be chosen by such Bishops as were singly possessed of other churches. Bingham, b. ii. c. xiii. and Beveridge in Can.

IX. 1. *Their sins.*] This seems more particularly to mean such offences or practices as incapacitated a man, according to the rules of the Church, for ordination. See Apost. Can. xvii. xviii. xix. xxii. which appear to be the Canons here referred to.

XI. 1. *Licinius.*] Licinius, who, after the defeat and death of Maxentius, A. D. 312, and of Maximin, A. D. 313, shared the empire with Constantine, was at first favorably disposed towards the Christians, and, in conjunction with Constantine, issued a decree, A. D. 312, granting to them full power to live according to their own laws and institutions; which power was specified still more clearly in another edict, drawn up at Milan in the following year. The joy of the Christians at these favorable events was, however, soon interrupted by the war which broke out between Licinius and Constantine. Licinius being defeated, A. D. 314, made a treaty with Constantine, which he observed for some years, but then broke out in another war. In order to engage the friends of the old superstition on his side, he cruelly persecuted the Christians. This persecution commenced about A. D. 320, and lasted till the final overthrow of Licinius, A. D. 324, the year before the assembling of the Council of Nice.

2. *The hearers.*] The three classes of penitents mentioned in this Canon were those who, according to the penitential discipline of the primitive Church, were permitted to enter into the body of the Church, and to join in certain parts of the service. There was also another class, not mentioned in the present Canon, who were called *συγκλαίοντες*, flentes, or weepers, and who were not allowed that privilege, but stood or lay without the gates of the church, sometimes covered with sackcloth and ashes, begging the prayers of the faithful as they passed in. This class is called in some of the other Canons *χειμαζόμενοι*, hybernantes, on account of their being thus obliged to remain without the church, exposed to the weather. It may help to the better understanding of this and the other Canons which notice the different orders of penitents, to give a short account of the usual form and arrangement of the ancient Churches, as well as of the different orders of penitents themselves.

Before the church, there was commonly either an open area surrounded with porticos, called *μεσαύλιον*, or atrium, with a pool of water, called cantharus or phiala, in the centre, or sometimes only an open portico, or *προπύλαιον*. This was the place in which the first and lowest order of penitents, the weepers, stood exposed to the weather.

The church itself usually consisted of three divisions within, besides these exterior courts and porch. The first part after passing through "the great gates," or doors of the building, was called the Narthex in Greek, and Ferula in Latin, and was a narrow vestibule extending the whole width of the church. In this part to which Jews and Gentiles, and in most places even heretics and schismatics were admitted, stood the Catechumens, and the Energumens, or those afflicted with evil spirits, and the second class of penitents (the first mentioned in the Canon) who were called the *ἀκροσώμενοι*, audientes, or hearers. These were allowed to hear the Scriptures read, and the Sermon preached, but were obliged to depart before the Common Prayers began, with the Catechumens, and the others who went by the general name of hearers only.

The second division, or main body of the church, was called the Naos or Nave. This was separated from the Narthex by



rails of wood, with gates in the centre, which were called "the beautiful or royal gates." In the middle of the Nave, but rather towards the lower or entrance part of it, stood the Ambo, or reading desk, the place for the readers and singers, to which they went up by steps, whence the name, Ambo. Before coming to the Ambo, in the lowest part of the Nave and just after passing the royal gates, was the place for the third order of penitents, called in Greek *γονυκλίνοντες*, or *ὑποκίπτοντες*, and in Latin *Genuflectentes* or *Prostrati*, i. e. kneelers or prostrators, because they were allowed to remain and join in certain prayers particularly made for them, whilst they were kneeling, or prostrate on the ground. In the other parts of the Nave stood the believers or faithful, i. e. those persons who were in full communion with the Church, the men and women generally on opposite sides, though in some places the men were below, and the women in galleries above. Amongst these were the fourth class of penitents, who were called *συνεστῶτες*, *consistentes*, i. e. co-standers, because they were allowed to stand with the faithful, and to remain and hear the prayers of the Church, after the Catechumens and the other penitents were dismissed, and to be present whilst the faithful offered and communicated, though they might not themselves make their offerings, nor partake of the Holy Communion. This class of penitents are frequently mentioned in the Canons, as communicating in prayers, or without the oblation; and it was the last grade to be passed through previous to the being admitted again to full communion.

At the upper end of the body of the Church, and divided from it by rails which were called *Cancelli*, was that part which we now call the Chancel. This was anciently called by several names, as *Bema* or tribunal, from its being raised above the body of the Church, and *Sacrarium* or sanctuary. It was also called *Apsis* and *Concha Bematis*, from its semicircular end. In this part stood the Altar, or holy Table, (which names were indifferently used in the primitive Church,) behind which, and against the wall of the Chancel, was the Bishop's throne, with the seats of the Presbyters on each side of it. On one side of the Chancel was the repository for the sacred utensils and vestments, called the *Diaconicum*, and answering to our Vestry; and on the other

the Prothesis, a side-table, or place, where the bread and wine were deposited before they were offered on the Altar. The gates in the Chancel rail were called the holy gates, and none but the higher orders of the Clergy, i. e. Bishops, Priests, and Deacons, were allowed to enter within them. The Emperor indeed was permitted to do so for the purpose of making his offering at the Altar, but then he was obliged to retire immediately, and to receive the Communion without. For a full account of the various particulars mentioned in this note, both as regards the ancient Churches, and the course of penitential discipline, see Beveridge on the Canon, and Bingham, b. viii. c. 3. and b. xviii.

XII. 1. *Those who have been called.*] This Canon apparently relates to those of the military order, who had lapsed in the persecution of Licinius spoken of in the preceding Canon. Licinius, as Eusebius relates, issued an edict, that all of the military order should be deprived of their offices and rank, who would not sacrifice to the heathen gods. Many Christians rather than do this, "laid aside their girdles," i. e. gave up their station in the army, and retired from the military life; but afterwards some of them, as appears from the Canon, sought again their former employments, and so denied their Christian profession, and apostatized from Christ. They were, therefore, subjected to a longer penance than the persons mentioned in the preceding Canon.

XIII. 1. *Concerning those.*] This Canon seems to have been introduced with particular reference to the persons mentioned in the two preceding Canons, and to whom very long terms of penitence had been assigned. It was, however, the general practice of the Church, not to deny to any penitents, who were in imminent danger of death, the participation of the Eucharist, which was in such cases termed, as in this Canon, *ἐφῶδιον*, viaticum, i. e. the preparation or provision for their journey to the other world. In some places indeed, and particularly in the Spanish Churches, certain very great offenders were excluded from this token of reconciliation; but not even the Novatian heretics denied that even the greatest sinners would have their sins forgiven by God, if their repentance was sincere, although they would not give them the Eucharist as a token of their reconciliation in this life.

2. *In prayers only.*] According to this Canon, a penitent who

had received the Eucharist, in the expectation of death, was, if he recovered, to be reduced to the fourth class of penitents, the co-standers, for the remainder of the time which had been assigned for his penance. According to other Canons, such persons were to be reduced to the class of prostrators, or to that class in which they had been when they received the Eucharist, and to go regularly through their penance. See Bingham, b. xviii. c. 4. s. 3.

XIV. 1. *The Catechumens.*] The Catechumens, as Bingham shows, were divided into four classes. 1. Those who were under private instruction only, and not yet publicly received as Catechumens in the Church. 2. The Hearers, who were permitted to hear the Scriptures read, and the Sermon preached, but not to remain for any of the prayers, not even for those which related to the other classes of Catechumens. 3. The Kneelers, who remained during the prayers for the Catechumens, which immediately followed the Bishop's Sermon, together with those for the Energumens and Penitents. Together with these prayers, they received the imposition of hands, kneeling. 4. The Competentes, or Electi, called in Greek, βαπτιζόμενοι, or φωτιζόμενοι, who were the immediate candidates for Baptism, and had received the Bishop's examination and approval, whence their names. The second and third of these classes are those mentioned in this Canon. Bingham, b. x. c. 2.

XV. 1. *To another.*] This was the general rule of the ancient Church, though it might be departed from on some particular occasions, when the good of the Church, or some other weighty cause, seemed to require it. See Beveridge on the Can. and on Apost. Can. 14.

XVI. 1. *Parish.*] i. e. Diocese, as we now call it. See note 4. on the Synodical Epistle.

2. *Without communion.*] This expression, when applied to the Clergy as in this Canon, is not to be understood as forbidding the Eucharist to be given to them, but as prohibiting their performing any part of their ecclesiastical functions, and rendering them incapable of receiving any ecclesiastical office from the Bishop of the city to which they had removed. Zonaras, and from him Beveridge, say, that there were two sorts of excommunication; the one from receiving the Eucharist, which applied

to laymen ; the other from performing any ecclesiastical offices, which was proper to the Clergy. See Apost. Can. 15, and 25. Before a Clergyman was subjected to the former of these, he was deposed from his rank, and reduced to that of a layman.

XVII. 1. *The hundredth part.*] *ἐκατοστάς*. This was the common rate of usury amongst the ancients, according to which a sum equal to the hundredth part of the principal was to be paid monthly, which is equivalent to twelve per cent. per annum.

2. *The whole and a half.*] *ἡμιολίους*. The Greek Scholiasts upon this Canon explain this expression as meaning the half of the usual interest, that is, six per cent. ; but Beveridge shows from various authors, that the real meaning of the word is the whole and a half, and that the expression refers to a sort of usury which was most commonly exacted when the thing lent was in kind, as corn or wine, the return for which was the whole amount lent, and one half in addition.

XVIII. 1. *Deacons.*] Although the Deacons were always reckoned amongst the superior orders of the Clergy, and even at times spoken of as having a share in the Priesthood, yet they were always considered inferior to Presbyters, and not allowed to perform the more solemn parts of divine service. The fourth Council of Carthage says expressly, that Deacons are not ordained to the Priesthood, but only to the Ministry. They were, therefore, never allowed to offer the bread and wine on the Altar, or to consecrate them, but only to receive the people's offerings, and present them to the Priest, who presented them to God at the Altar, after which the Deacon repeated publicly the names of the offerers. The Deacons also, when the Bishop or Presbyter had offered and consecrated the bread and wine, assisted him in the distribution of them to the people present, and carried them to those who were sick at their own houses. For a full account of all the duties of Deacons, see Bingham, b. ii. c. 20.

2. *Sit amongst the Presbyters.*] This relates particularly to sitting amongst the Presbyters, in the Bema or Chancel, during divine service.

XIX. 1. *The Paulianists.*] The Paulianists derived their name from Paulus Samosatensis, who was elected Bishop of Antioch, A. D. 260. He maintained, amongst other errors, that our Lord

was a mere man, and had not come down from heaven. He was condemned and deposed by a Council at Antioch, A. D. 272. The Canon requires the Paulianists to be rebaptized, because in baptizing they did not use the only lawful form, according to our Saviour's command, "In the name of the Father, the Son, and the Holy Ghost." This, indeed, was a general rule in the ancient Church applicable to all heretics, that those who did not use that form should be baptized on their admission into the Church, but that those who did use it should be admitted by imposition of hands without any fresh baptism.

2. *Deaconesses.*] The office of Deaconess was of primitive, and apparently of apostolical, institution. St. Paul gives the name to Phœbe, a servant, as we translate it, of the Church of Cenchrea, Rom. xvi. 1. The original word is *διάκονος*, Deaconess, answering to the Latin word *Ministra*, by which name, Pliny says, the female servants of the Church were called. Plin. Ep. lib. x. ep. 97. A full account of all the particulars of their office, and of the manner of their ordination, is given by Bingham, b. ii. c. 22. The general rule was, that they were chosen from amongst the widows or virgins of the Church, and that they were not to be ordained till sixty years old, though some Canons allowed it at fifty, and even forty. Their ordination was performed by imposition of hands; but it was not such an ordination as conferred an authority to discharge any priestly office. The offices which they had to perform were these: 1. To assist at the baptism of women. 2. To be a sort of private Catechists to the female Catechumens. 3. To visit and attend women who were sick or in distress. 4. To minister to Martyrs and Confessors in prison. 5. To attend the women's gate in the Church. 6. To preside over the widows. The office was not abolished throughout the Church at once, but in different places at different times. It continued in the Greek Church longer than in the Latin, and in some parts of the Latin longer than in others. There are, indeed, early Councils in some, both of the Eastern and Western Churches, forbidding any more to be ordained; but they existed at Constantinople as late as the twelfth century, and were not quite extinct in all the Western Churches before the tenth or eleventh. There is some difficulty in understanding the part of this Canon relating



to them, but it appears from it that there were two orders; those who were Deaconesses by ordination, and those who were only so in dress, ἐν τῷ σχήματι. Zonaras explains these latter words by a reference to the virgins of the Church, from amongst whom the Deaconesses were sometimes chosen and ordained when not less than forty years old. They, however, he says, received a certain dress from the Bishop, when twenty-five years old, without any imposition of hands. Although, therefore, they were Deaconesses in dress, they were still only of the laity. This explanation, if well-grounded, gives an intelligible sense to the Canon.

XX. 1. *Kneel.*] Although kneeling was the common posture for prayer in the primitive Church, yet the custom had prevailed, even from the earliest times, of standing at prayer on the Lord's-day, and during the fifty days between Easter and Pentecost. Tertullian, in a passage in his treatise *De Corona Militis*, which is often quoted, mentions it amongst other observances, which, though not expressly commanded in Scripture, yet were universally practised upon the authority of tradition. "We consider it unlawful," he says, "to fast, or to pray kneeling, upon the Lord's-day; we enjoy the same liberty from Easter-day to that of Pentecost." *De Cor. Mil.* s. 3. 4. Many other of the Fathers notice the same practice, the reason of which, as given by Augustin and others, was to commemorate the resurrection of our Lord, and to signify the rest and joy of our own resurrection, which that of our Lord assured. This Canon, as Beveridge observes, is a proof of the importance formerly attached to an uniformity of sacred rites throughout the Church, which made the Nicene Fathers thus sanction and enforce by their authority, a practice which in itself is indifferent, and not commanded directly or indirectly in Scripture, and assign this as their reason for doing so; "In order that all things may be observed in like manner in every parish," or diocese.

These twenty are all the genuine Canons of the Council of Nice. A second volume containing eighty-four Canons is indeed added in an Arabic collection by Joseph Egyptian, but Beveridge shows that it is utterly destitute of any pretensions to being genuine.

An attempt was also made in the beginning of the fifth century by Zosimus, the then bishop of Rome, to pass off the Canons of the Council of Sardica as Canons of the Council of Nice ; and as Romish writers in later days have alleged those Canons as establishing the Pope's claim to the right of receiving appeals, and have pretended that they are to be considered as at least an appendix to those of Nice, it may be as well to give some account of them, and of the attempt alluded to above ; the history of which establishes beyond doubt the fact of the genuine Canons of Nice being only twenty in number, and at the same time shows the very high degree of reverence which those Canons received in the Church.

“ Athanasius, Bishop of Alexandria, and several others, being deposed by the Arian party, which prevailed in the East through the countenance which the Emperor Constantius gave to their cause, took refuge at Rome. Julius, Bishop of that city, heard their cause in a Synod assembled for that purpose, A. D. 340, and decided in favor of them, that they ought to be restored to their sees ; and wrote to the Eastern Bishops, requiring them to restore them accordingly. When this was refused, Constans, Emperor of the West, espoused their cause, and threatened Constantius with a war in case he did not oblige the Bishops to recall their sentence, and permit Athanasius and his associates to return to their bishoprics. Hereupon, by the joint consent of both Emperors, a Synod was appointed to meet at Sardica in Illyricum, to give a final decision to this dispute. The Eastern Bishops, to the number of seventy-six, came to Sardica ; but the great majority of them being Arians, refused to assemble with the Western, who were orthodox, and went and formed an assembly of their own, at Philippopolis in Thrace. The Western, with Athanasius and the other refugees, held a Synod at Sardica, A. D. 347, where they absolved Athanasius and the other orthodox Bishops from the sentence of deposition, and for their further security made the Canons in question. This Council was intended to be a general one, being called by the Emperors both of the East and the West, and designed to consist of the Bishops of both parts ; but in the event, by the secession of the Eastern Bishops, it came to pass that it was really a Western Synod



only ; and therefore its Canons were never received into the code of the universal Church." Johnson's Clergyman's Vade Mecum, vol. ii. p. 157.

Amongst other things enacted by these Canons, it was provided, that in the event of any Bishop considering himself aggrieved by the sentence of the Bishops of his province, he might apply to the Bishop of Rome, who would write to the Bishops in the neighborhood of the province of the aggrieved Bishop, to rehear the cause ; and should also, if it seemed desirable to do so, send some Presbyters of his own Church, to assist at the rehearing. These privileges indeed were not allowed to the Bishop of Rome by the Sardican Fathers as a matter of right, but of favor ; as appears from the words of Hosius, Bishop of Corduba, in proposing the Canon to the Synod. "Hosius, Bishop, said ; If any Bishop thinks that his cause has been misjudged, in order that it may be judged again, if it seems right to your love, let us honor the memory of the Apostle Peter, and let those who have judged the cause write to Julius, Bishop of Rome, in order that a new trial may, if proper, be had." And at the end of the Canons relating to the subject it is added, "The Bishops answered, We approve of what has been said." It is probable, indeed, as Richerius in his History of Councils observes, that these Canons were only provisional, and intended for the security of the Eastern orthodox Bishops against the Arians, and that the privilege conferred upon the Bishop of Rome in them, was not meant to be given to the see of Rome, but only to the then Bishop Julius, who is expressly mentioned in them ; and consequently that they were only designed for the case then before the Council,

An attempt, however, was made at the beginning of the fifth century, by Zosimus, Bishop of Rome, to establish his authority in the African Churches, by means of these Canons, on the following occasion. Apiarius, a Presbyter of the Church of Sicca in Africa, having been deposed by his Bishop for gross immoralities, fled to Rome, A. D. 415, and was received to communion by Zosimus. Zosimus further sent legates into Africa, to the Bishops there, desiring that Apiarius's cause should be heard over again ; asserting that the Bishops of Rome had the privilege of

requiring such rehearings conferred upon them by the Canons of Nice. The African Bishops, to the number of two hundred and seventeen, being assembled in Synod at Carthage, received these legates, who declared the cause of their coming, and, in proof of the authority claimed by the Pope, quoted the Sardican Canons, which they alleged as genuine Canons of the Council of Nice. The African Bishops said in their answers, that they acknowledged the authority of the Nicene Canons, and were ready to abide implicitly by them; but that as regarded those which the legates alleged, they were not to be found in the copies of the Nicene Canons, which were brought to Africa by Cæcilian, Bishop of Carthage, who was present at the Council of Nice, nor in any other copies that they had ever seen. That, however, they would send to the Bishops of Constantinople, Antioch, and Alexandria, who must have the genuine Canons, and, if it should appear that the alleged Canons were genuine, they would submit to them. They sent accordingly, and received answers from Atticus, Bishop of Constantinople, and Cyril of Alexandria, with copies of the genuine Canons. By these answers it was indisputably proved, that the twenty Canons alone were genuine, and that no others had ever been known or heard of. The matter, however, was not finally settled for several years, in the course of which Zosimus and his successor Boniface died; and it was closed by a letter from the African Bishops to Celestine, then Bishop of Rome, in which they assert the independence of their own, and all other Churches, and deny the pretended right of hearing appeals claimed by the Bishop of Rome; and further exhort him not to do or attempt anything contrary to the Canons of the Church, either by receiving into communion persons who had been excommunicated by their own Bishops, or by interfering in any way with the privileges of other Churches. For a full account of the particulars contained in this note, see the account of the Synod of Sardica, and of those of Carthage, in the collections of Councils. The Canons of Sardica are translated by Johnson, and inserted in the Clergyman's Vade Mecum.

## COUNCIL OF CONSTANTINOPLE.

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THE second Œcumenical Council was assembled at Constantinople, A. D. 381, by the Emperor Theodosius the Elder, to appease the troubles of the East, occasioned by the various heresies of the Arians, and those of the Macedonians, and others. It was attended by 150 oriental Bishops, and Timothy of Alexandria and other persons successively presided in it.

The Council solemnly confirmed the Nicene Creed, but made some additions to the statements respecting the Incarnation of our Lord, and the Divinity of the Holy Ghost. It omitted the anathema at the end of the Creed, but added the Articles respecting the Church, &c. Further, it anathematized various heresies, and made some rules of discipline. The Synod addressed a letter to the Emperor Theodosius, informing him of their decrees, and requesting him to authorize the publication of them, which he did, by an edict commanding all Churches to be delivered to Bishops who held the orthodox doctrines of the Trinity. The Creed as enlarged by this Council has now universally superseded the original form of the Nicene Creed, but inasmuch as it professed to be and is substantially the same, not introducing any new doctrine, but only defining more clearly some articles of doctrine against new heresies, and adding those articles respecting the Church, which were probably omitted in the Nicene Creed only because

the particular object of that Creed was to counteract the Arian heresies respecting the Divinity of our Lord, the enlarged form still commonly retains the name of the Nicene Creed.

The authentic records of this Council are, the Synodal Epistle to the Emperor, the Creed, and the Seven Canons. Palmer's Treatise on the Church, vol. ii. p. 197.

### THE CONSTANTINOPOLITAN CREED.

We believe in one God, the Father Almighty ; Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, Light of light, very God of very God, begotten not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Ghost and the Virgin Mary, and made man, and crucified for us under Pontius Pilate, and suffered, and was buried ; and rose again on the third day, according to the Scriptures ; and ascended into heaven, and is seated on the right hand of the Father ; and will come again with glory to judge the living and dead ; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father, who with the Father and the Son is together worshipped and together glorified, who spake by the Prophets. In one, holy, Catholic, and Apostolic Church. We acknowledge one Baptism for the remission of sins, we look for the resurrection of the dead, and the life of the world to come. Amen.

Walchius notices only three ancient Greek copies of

this Creed. The first in the Acts of the Council of Constantinople, and the other two in the Acts of the Council of Chalcedon. He gives several old Latin versions of it; 1. From monuments of the old Roman Church, viz. the Code of the Canons of the Roman Church, the Sacramentary of Gelasius, the version of Dionysius Exiguus, and the interpretation of Isidore Mercator. There are various readings of no material consequence in these different renderings, but in none of them, nor in any of the Greek copies, do the words expressing the procession of the Spirit from the Son as well as the Father occur. 2. A Latin version from the Acts of the third Council of Toledo, A. D. 589, in which the words "Filioque" do occur, and 3. and 4. the Latin versions in the Acts of the Council of Chalcedon, in which they do not.

The question respecting the insertion of the words "and from the Son" into the Creed is involved in much obscurity : indeed there is no satisfactory evidence as to when, or by whom, the addition was first made. As regards the doctrine itself, it is to be observed, that many of the Latin Fathers, as early as the beginning of the fifth century, assert in express terms that the Holy Spirit proceeds from the Son as well as the Father (see quotations to this effect from Hilary, Ambrose, Paulinus, Augustin, Fulgentius, Prudentius, Leo, and Vigilius, in Pearson on the eighth Article of the Creed, and others from Augustin particularly, in Forbes' *Instruct. Theolog.* l. i. c. 6.) None of the Greek Fathers, however, allowed in express terms that the Spirit proceeded (*ἐκπορεύεσθαι*) from the Son, though, as Pearson and others show, the expressions which they did use, of the Spirit's receiving of the Son, and being sent by the Son, were tantamount to what the Latins meant by proceeding from Him. The



Greeks however preferred, in the use of the particular word, proceeding, to confine it, as the Scriptures do, to the Father.

As regards the admission of the words into the Creed itself, it is hardly necessary to state, that they are not to be found in any of the Greek copies of the Creed as it was recited in many of the Councils in which the Greeks took a part. It is true, indeed, that in the Council of Florence, A. D. 1439, the Romans produced a very old Latin MS. as they asserted, of the Acts of the second Council of Nice, called the seventh General, in which the additional words were to be found; but this was probably a forgery, as in the original Acts of the Council in Greek, the words do not occur. It is now, however, generally acknowledged, that the addition was first made by the Latins, and the earliest instance of it that has been produced is that in the Acts of the third Council of Toledo, A. D. 589, mentioned above. This Council was held for the purpose of reconciling the Arian Goths to the Catholic Church, and was attended by the Bishops of the whole of Spain and France; and in the copy of the Creed inserted in the Acts of that Council, as it appears in most of the MSS. the additional words are found. It is right however to observe, that they are not found in all the copies, and Bellarmine himself (t. i. c. 21.) says expressly, that in this Council the Creed is read without the addition, and that the eighth Council of Toledo (to be mentioned below), is the first instance in which it occurs. On the other hand it is to be observed, that both in the speech of King Reccaredus to the Council, and in the Confession of Faith made by the Bishops and Presbyters of the Goths, the Holy Spirit is said to proceed from the Father *and the Son*, without any intimation of this being different from the Creed, which if the



Creed had been produced in the same Council without the additional words could hardly have been avoided. The fourth Council of Toledo, A. D. 633, does not contain a copy of the Creed, but in the first chapter is a profession of faith by the Council, which, from the similarity of the expressions, Waterland, and other authors before him, suppose to be taken from the Athanasian Creed, which Creed Waterland considers to have been composed by Hilary of Arles, about A. D. 430, and which is now generally allowed to have been composed in France, and before the date of this Council. Other Councils of Toledo which do not contain the Nicene Creed itself, begin with a similar confession of faith, in which the procession from the Son as well as the Father occurs ; as the sixth, A. D. 638, and the eleventh, A. D. 675. In the eighth Council of Toledo, A. D. 653, the Nicene Creed is inserted, as being that treatise of the true faith which was used at Baptism, and was recited in the sacred solemnities of the Mass ; (the expressions are, unde sacræ sumpsimus nativitatis exordium—sicut denique in sacris missarum solemnitatibus concordi voce profitemur ;) and in this copy the words, and from the Son, certainly do occur. They occur also in the copy of the Creed in the Council of Merida, A. D. 666, in the third Council of Braga, A. D. 675, as also in the twelfth, thirteenth, fifteenth, and seventeenth of Toledo, A. D. 681, 683, 688, and 694. In the Synodal letter of an English Council, A. D. 679, which is preserved by Bede, and inserted in the Collection of Councils, the Spirit is said to proceed in an unspeakable manner from the Father and the Son. In the copy of the Creed, as inserted in the Acts of the Council of Friuli, A. D. 791, the addition occurs ; and Paulinus, Bishop of Aquileia, who presided in the Council, in his address to the Bishops, after say-

ing, that the Nicene Creed in the Articles respecting the Holy Ghost only said, "And in the Holy Ghost," and that the Constantinopolitan Fathers professed to hold inviolate the Nicene faith, adds, "Nevertheless they filled up by way of explanation their meaning, and confess that they believe in the Holy Ghost, the Lord, and Giver of life, proceeding from the Father, to be worshipped and glorified with the Father and the Son, for these and the following words are not to be found in the Nicene Creed. Moreover afterwards on account of these heretics who murmur that the Holy Spirit is of the Father alone, and proceeds from the Father only, it was added, who proceeds from the Father and the Son. And yet these holy Fathers are not to be blamed as if they added anything to the Nicene Creed, &c." There is only one other Latin Council, held during the above period, in which there is a copy of the Creed, and that is a Council at Rome under Martin I. A. D. 642; in this the words, "from the Son," do not occur.

In the year 809, a Council was held at Aix la Chapelle, under Charlemagne, and deputies were sent to Leo III. Bishop of Rome, to obtain his sanction to the practice which had prevailed for some time in the Gallican Churches, of singing or reciting the Creed in the time of divine service, with the addition of the words, "and from the Son," which had not then been made at Rome. The account of the conference of the Deputies with Leo is inserted in the collection of Councils. (Concil. Aquisgranense, A. D. 809.) The Pope allowed the singing or reciting the Creed, but would not sanction the addition, "from the Son," notwithstanding all the arguments of the Deputies. On the contrary, he caused two copies of the Creed, without these words, one in Greek and one in Latin, engraven on two silver tablets, to be hung up

in the Basilica of St. Peter, at Rome, as authentic memorials of the true reading. Leo's successors, however, were not equally firm in resisting the addition, for not long after this time, and probably, as Pearson states, by Nicholas I. who was Bishop from 858 to 867, the words were admitted into the Creed, and the addition was made a principal pretext for the unhappy schism which took place shortly afterwards between the East and the West.

From the above statement it seems tolerably certain that the addition to the Creed was first made in the Spanish or Gallican Churches, probably the former ; and if Waterland's opinion respecting the origin and early reception of the Athanasian Creed in the Churches of Gaul and Spain be correct, it may not be an improbable conjecture, that the words having been at the first inserted in that Creed by the composer of it, they were subsequently admitted also by the Bishops of Gaul and Spain, which latter were particularly engaged in contests with the Arians, into that of Nice. See Walchius, p. 93. The Acts of the different Councils in any of the collections. Pearson on the Creed, Article viii. And Waterland on the Athanasian Creed.

#### SYNODAL EPISTLE, WITH THE CANONS ANNEXED.

To the most religious and pious Emperor Theodosius, the holy Synod of Bishops assembled from different provinces in Constantinople.

We begin our letter to your Piety with thanksgiving to God, who has established the dominion of your Piety, for the common peace of the Churches, and the confirmation of the sound faith. And having thus rendered to God the thanksgiving which is due to Him, we proceed

to relate to your Piety the things which have been done in the holy Synod. Having then assembled at Constantinople, according to the letter of your Piety, we, in the first place, renewed our mutual regard for each other, and then pronounced some short definitions, ratifying the faith of the Nicene Fathers, and anathematizing the heretics which have sprung up contrary to it. In addition to this we have established certain Canons for the right ordering of the Churches; all of which we have subjoined to this our letter. We pray, therefore, your Clemency, that the decree may be confirmed by the letter of your Piety, that, as you have honored the Church by the letters calling us together, so also you may ratify the conclusion of what has been decreed. But the Lord establish your dominion in peace and righteousness, and prolong it from generation to generation, and add unto the earthly power the enjoyment also of the heavenly kingdom. May God grant unto the world according to the vows of the Saints, that you may prosper and excel in all good things, as being indeed a most religious and most pious Sovereign.

CANON I. The Bishops who, by the grace of God, assembled in Constantinople, from different provinces, in pursuance of the summons of the most religious Emperor Theodosius, have decreed as follows. That the faith of the 318 Fathers who assembled at Nicæa, in Bithynia, is not to be made void, but shall continue established; and that every heresy shall be anathematized, and especially that of the Eunomians or Eudoxians, and that of the Semiarians or Pneumatomachi, and that of the Sabellians, and that of the Marcellians, and that of the Photinians, and that of the Apollinarians (1).

II. The Bishops (1) must not go beyond their Dioceses, and enter upon Churches without their borders,

nor bring confusion into their Churches ; but, according to the Canons, the Bishop of Alexandria must have the sole administration of the affairs of Egypt, and the Bishops of the East must administer the East only, the privileges which were assigned to the Church of Antioch by the Canons made at Nice being preserved ; and the Bishops of the Asian Diocese must administer the affairs of the Asian only ; and those of the Pontic Diocese, the affairs of the Pontic only ; and those of Thrace, the affairs of Thrace only. Moreover, Bishops may not, without being called, go beyond the bounds of their Diocese for the purpose of ordaining, or any other Ecclesiastical function. The above-written Canon respecting the Dioceses being observed, it is plain that the Synod of each Province must administer the affairs of the Province, according to what was decreed at Nice. But the Churches of God which are amongst the Barbarians must be administered according to the customs of the Fathers which have prevailed.

III. The Bishop of Constantinople shall have the Primacy of honor (1) after the Bishop of Rome, because that Constantinople is new Rome.

IV. With respect to Maximus the Cynic (1) and the disorder which took place in Constantinople on his account, it is decreed, that Maximus neither was nor is a Bishop, and that those who have been ordained by him are not in any rank whatever of the Clergy ; and all things which have been done, either about him or by him, are made void.

V. As regards the book of the Western Bishops (1), we have also received those in Antioch who confess the one Divinity of the Father, and Son, and Holy Ghost.

VI. Since some persons, from a wish to confound and overthrow the good order of the Church, do contentiously



and falsely frame charges against orthodox Bishops who have the administration of the Churches, attempting nothing else but to stain the reputation of the Priests, and excite tumults amongst a peaceable people; on this account the Holy Synod of Bishops assembled at Constantinople (1) has determined not to admit accusers without inquiry; and neither to allow all persons to make accusation against the rulers of the Church, nor to exclude all from doing so. If then any person brings against a Bishop any private charge, i. e. relating to his own affairs, as that he has been defrauded, or suffered any other thing contrary to justice from him, in such accusations neither the person of the accuser nor his religion is to be inquired into; for it is by all means necessary that the conscience of the Bishop should be clear, and that he who complains of being injured should obtain his rights, of whatever religion he may be. But if the accusation brought against the Bishop be ecclesiastical, then it is necessary that the persons of the accusers should be examined; that, in the first place, heretics (2) may not be allowed to make charges concerning ecclesiastical matters against orthodox Bishops. And we include under the name of heretics, those who have been formerly cast off by the Church, and those who have since been anathematized by us; and in addition to these, those also, who do indeed pretend to confess the sound faith, but have separated themselves, and formed congregations in opposition to our Canonical Bishops (3). Moreover also, if there are any that have been condemned, and cast out of the Church, or excommunicated for any faults, whether they are of the Clergy or Laity, such persons may not accuse a Bishop before they have first cleared themselves of their own offences. In like manner also, those who are under a prior accusation must



not be admitted as accusers of a Bishop, or any other of the Clergy, before they have proved themselves innocent of the charges which have been brought against them. If, however, any persons, being neither heretics, nor excommunicate, nor condemned, nor under accusation for any faults, shall say that they have certain ecclesiastical accusations against the Bishop, the Holy Synod orders them, first to advance their charges before all the Bishops of the Province, and to prove before them the accusations which they bring against the Bishop. But if it should happen that the Bishops of the Province are unable to set to rights the matters charged against the Bishop, then they must have recourse to the greater Synod of the Bishops of the Diocese called together for this purpose. They must not, however, advance the charges before they have agreed in writing to submit to an equal penalty, if, upon examination of the matter, they should be convicted of bringing false charges against the Bishops whom they accuse. But if any one, disregarding what has been decreed with respect to the before specified matters, shall dare either to address the Emperor, or the secular judicatures, or to trouble an Œcumenical Synod, dishonoring all the Bishops of the Diocese, such a person is not by any means to be admitted to make accusations, as insulting the Canons and destroying the good order of the Church.

VII. As regards those heretics (1) who come over to the orthodox faith, and the part of those who are saved, we receive them according to the following order and custom. We receive the Arians, and Macedonians, and Sabbatians, and Novatians, who call themselves Cathari and Aristeri, and the Quartodecimans or Tetradites, and the Appollinarians, upon their giving in a written renunciation of their errors, and anathematizing every heresy,

which does not agree in opinion with the Holy Catholic and Apostolic Church of God: and having first sealed them, or anointed them with the holy ointment, upon the forehead, and eyes, and nostrils, and ears, we say, The seal of the gift of the Holy Spirit. But the Eunomians who baptize with one immersion, and the Montanists who are here called Phrygians, and the Sabellians, who teach the identity of the Father and the Son, and do besides many other pernicious things; and the followers of all the other heresies (for there are many in these parts, especially those who come from the country of the Galatians), all of these, if they wish to be joined to the orthodox faith, we receive as heathens, and on the first day we make them Christians (2); on the second, Catechumens; then on the third we exorcise them with blowing three times in their faces and ears; and then we instruct them, and oblige them to remain some time in the church and hear the Scriptures, and then we baptize them.

#### NOTES UPON THE CANONS.

I. 1. *Every heresy.*] In the edition of the Canons of this Council, as contained in the collection of Councils, the two first heresies anathematized are, "that of the Eunomeans or Anomæans, and Arians or Eudoxians." The tenets of the different heretics mentioned in this Canon are as follows:

The Eunomians were so called from Eunomius, a disciple of Aetius (from whom this sect were also sometimes called Aetians), and Bishop of Cyzicus, the Metropolis of the Province of Hellespont. The tenets of Eunomius were those of the more rigid Arians. He taught that the Son was of a different substance from the Father (whence the name of Anomæans or dissimilar), that the Son was created by the Father, and the Holy Ghost by the Son; and that the Holy Ghost is destitute of all divinity, or creative power.

The Eudoxians derived their name from Eudoxius, who was Bishop first of Germanicia in the Province of Euphrates, afterwards of Antioch, and lastly of Constantinople. Their tenets were in all respects the same as those of the Eunomians.

The Semi-arians or Pneumatomachi. The Semi-arians were properly those who neither agreed with the Catholics in holding that the Son is of the same substance (*ὁμοούσιον*) with the Father, nor with the rigid Arians in asserting that he is altogether dissimilar (*ἀνόμοιον*), but maintained that he is, although a creature, yet of a different nature from all other creatures, and in a peculiar manner like to the Father (*ὁμοιοῦσιον*), but that the Holy Ghost is in all respects a creature, and different from the Father and the Son. On this account they are classed with the Pneumatomachi in the Canon. The Pneumatomachi, properly so called, were orthodox in their opinions respecting the Father and the Son, and held that they were of one and the same substance, but they would not acknowledge this of the Holy Ghost, whom they asserted to be a mere creature. Augustin, *Hær.* 52, says, that some persons called them Semi-arians on this account, as agreeing partly with the orthodox, and partly with the Arians. The founder of this sect was Macedonius, Bishop of Constantinople, from whom they were commonly called Macedonians. It was chiefly against these heretics that the Council of Constantinople was assembled by Theodosius, and two of the principal leaders of the sect, Eleusius Bishop of Cyzicus, and Marcian of Lampsacus, were present at it.

The Sabellians, from Sabellius, a native of Lybia, held that the Son and the Holy Ghost are not only the same God with the Father, but the same Person; so that the Godhead is not only one in substance, but one in Person, and Father, Son and Holy Ghost, only three appellations of the same person, who appeared or manifested himself at different times as Father, Son, and Holy Ghost, and who is therefore sometimes called the Father, sometimes the Son, and sometimes the Holy Ghost. They are therefore called by the Latin Fathers, *Patrispassians*, since it necessarily follows from their doctrines that the Father was incarnate, and suffered on the Cross.

The Marcellians, so called from Marcellus, Bishop of Ancyra,

in Galatia, who lived about or shortly after the time of the Council of Nice. He asserted that at the end of the world Christ would give up his kingdom and his subsistence, so that he would neither reign nor subsist for ever, but be dissolved at the last into the Father. He founded his opinion upon 1 Cor. xv. 24-28. It was apparently to meet this heresy that the Constantinopolitan Fathers made that addition to the Nicene Creed, "of whose kingdom there shall be no end," as it was to meet the Macedonian heresy that they added the articles relating to the Holy Ghost.

The Photinians, from Photinus, a disciple of Marcellus, and afterwards Bishop of Sirmium. He maintained the absolute unity of the Godhead, denying any Trinity of Persons, or the Personality of the Word, or the Holy Ghost. He asserted that Christ was a mere man, and that he had the beginning of his existence from the Virgin Mary.

The Apollinarians, or Apollinaristans. Apollinarius was a native of Laodicea, and taught that our Lord took our body without a rational or intellectual soul; and that his divine nature supplied the place of the soul, or at any rate of the intellectual faculty.

II. 1. *The Bishops must not go.*] The occasion of making this Canon was, that Meletius, an Eastern Bishop, had before the time of this Council, in conjunction with some others, ordained Gregory of Nazianzum, Bishop of Constantinople. And some time afterwards, Peter, Bishop of Alexandria, had sent some Bishops from Egypt who had ordained Maximus the Cynic, Bishop of the same see: to prevent such disorderly practices for the future, this Canon was made. It is observable that no mention is made in it of any particular powers being given to the Bishop of Constantinople, which city was in the Thracian Diocese. Indeed the only two Bishops expressly mentioned in the Canon to whom any particular authority is allowed in their respective Dioceses, are those of Alexandria and Antioch. For an account of the different Dioceses, mentioned in this Canon, and of the Provinces contained in them, see Bingham, b. ix. c. i. s. 5.

III. 1. *Primacy of honor.*] It is clear, from no mention being made in the preceding Canon, of any particular powers being

given to the Bishop of Constantinople in the Diocese of Thrace, that the Primacy conferred by this Canon was only honorary ; it is indeed expressly stated to be the Primacy of honor (τὰ πρεσβεῖα τῆς τιμῆς), not the Primacy of authority, nor even the Primacy generally. The expression therefore is merely equivalent to that which is used respecting the Bishop of Ælia or Jerusalem, in the 7th Nicene Canon, to whom an honorary precedence (ἀκολουθία τῆς τιμῆς) was given, which however did not interfere with the authority of his proper Metropolitan. It is true that afterwards the Bishops of Constantinople did by custom obtain a patriarchal power not only over the Thracian Diocese, but over the Pontic and Asian also, which power was confirmed to them by the Council of Chalcedon, as “a custom which had long prevailed,” and expressly distinguished from the Primacy which was conferred by this Canon. This honorary Primacy, by virtue of which the Bishop of Constantinople had the precedence of all the Bishops of the Church after the Bishop of Rome, is expressly stated to be given to him because Constantinople is new Rome, thus showing the nature and origin of the Primacy of Rome itself. This indeed is stated distinctly by the Emperor Justinian, Novell. 131. c. 2. “We decree, according to the decision of the Canons, that the most holy (Archbishop) of the elder Rome, should be altogether first of all the Priests, and that the most holy Archbishop of Constantinople, which is new Rome, should have the second rank after the most holy Apostolic throne of the elder Rome, and should be honored before all others.”

IV. 1. *Maximus the Cynic.*] This Maximus was an Egyptian by birth, and a Cynic philosopher. He was converted to the faith by Gregory Nazianzen, and baptized and ordained by him. Afterwards being led by ambition to desire the Bishopric of Constantinople, he suborned certain Egyptian Bishops, and brought them to Constantinople to elect and ordain him Bishop. Before, however, the ordination was completed, they were driven out of the Church by the people, and retired into a private house, where they performed the ordination. This whole transaction, however, was so completely at variance with all the laws and customs of the Church, that the Synod would not recognize it in any way, and therefore did not decree that Maximus should be de-



posed, but that all ecclesiastical acts done towards him, or by him, were utterly void and of none effect.

V. 1. *The Western Bishops.*] There are considerable doubts as to whether this and the two following Canons were made in the Œcumenical Council of Constantinople, or were added afterwards, and perhaps by a Council which was assembled the following year at the same place. They are not found in the old Latin version, nor in that of Dionysius Exiguus, nor in the Arabic version of Josephus Egyptus; and Socrates, Sozomen, and Theodoret, who have given a particular account of what was transacted at the Œcumenical Council, notice only the matters contained in the four preceding Canons, without any reference to what is contained in this and the two following ones. Beveridge therefore considers it probable that they were added afterwards. As regards the object of this 5th Canon, none of the explanations given of it (supposing it to be genuine), are at all satisfactory; but supposing it to have been added afterwards, the explanation which Beveridge gives of it seems to be probable. When the Bishops were assembled at Constantinople the second time, they received a letter from certain Western Bishops, who were assembled in Synod at Rome, under Damasus, inviting them to meet at Rome. The Eastern Bishops, however, unwilling to take so long a journey, wrote to the Bishops at Rome a synodal letter, which is to be found in Theodoret, Hist. Eccl., to explain the reason of their not coming, and to declare their faith in the one Divinity of the Father, the Son, and the Holy Ghost. And these their sentiments respecting the Trinity were, they say, more fully explained in the General Council of the preceding year, and still more particularly in a book or writing composed by a certain Synod held at Antioch, about that time. The present Canon therefore seems to be an epitome in matters of faith of this Synodal letter. According to this interpretation, the book of the Western Bishops means the letter which the Western Bishops sent to the Bishops of Constantinople inviting them to Rome, which invitation they declined, but returned a full exposition of their faith, to which they could have added nothing had they gone to Rome.

VI. 1. *Assembled at Constantinople.*] From this expression it appears that this Canon was made at a Synod held at Constantinople, though probably not the Œcumenical one.



.2 *Heretics.*] The Canon includes under this title three classes of persons, who are distinguished in other ecclesiastical writings, heretics, schismatics, and maintainers of conventicles. Heretics, properly so called, were those who maintained doctrines and opinions contrary to the orthodox faith. Schismatics were those who separated from the Church on matters of discipline, and questions of doctrine, which were capable of being reconciled with the orthodox faith. Maintainers of conventicles were those who either amongst the Clergy or the Laity withdrew from their own Churches, and established private meetings.

3. *Canonical Bishops.*] Beveridge shows satisfactorily that the word Canonical (*κανονικοῖς*) is probably a corrupt reading, inasmuch as that title, though proper to all the other Clergy, was never given to Bishops, and that we ought to read *κλινωνικοῖς*, the Bishops in communion with us, a phrase which is often used with reference to orthodox Bishops.

VII. 1. *As regards.*] There can be little doubt that this Canon is not genuine. It appears to have been taken from a certain letter which was written from Constantinople to Martyrus, who was Bishop of Antioch, from A. D. 455 to 463, in which the writer gives an account of the manner and custom of receiving heretics in almost precisely the same words as those of this Canon. It seems very improbable that if this Canon had been made by the Œcumenical Council, the writer of that letter would have omitted all allusion to the Canon, and only stated that such was the "manner and custom." This letter, however, reduced to the form of a Canon by the omission of the beginning and ending of it, appears to have been added to the genuine Canons some time between the years 560 and 860, for it is not noticed by John of Antioch who wrote the former year, but is noticed by Photius who flourished about the latter. It is inserted almost word for word in the 95th Canon of the Council in Trullo A. D. 692, but no notice is there taken of its having been established by any preceding Council. Most of the heresies mentioned in it have been noticed already; those which have not are the following.

Sabbatians. Sabbatius was a Presbyter who adopted the sentiments of Novatius, but as it is clear from the histories of Socrates and Sozomen, that he did not do so till at least eight

years after the celebration of this Council, it is of course equally clear that this Canon could not have been framed by this Council.

Aristeri. This is probably a false reading for Aristi, i. e. the best. In the letter above mentioned the expression is Cathari and Catheroteri, i. e. the pure, and the more pure.

The Quartodecimans, or Tetradites, were those persons who persisted in observing the Easter festival with the Jews, on the fourteenth day of the first month, whatever day of the week it happened to be.

Montanists. One of the older sects, so called from Montanus, who embraced Christianity in the second century. He professed to be inspired in a peculiar way by the Holy Ghost, and to prophesy. He was supported in his errors by two women, Priscilla and Maximilla, who also pretended to prophesy. His heresy infected many persons, amongst others Tertullian, but being condemned by the Church, his followers formed a sect remarkable for extreme austerity. But although they asserted that the Holy Ghost had inspired Montanus to introduce a system of greater perfection than the Church had before known, and condemned those who would not join them as carnal, they did not at first innovate in any of the Articles of the Creed. This sect lasted a long time, and spread much in Phrygia and the neighboring districts, whence they were called Phryges and Cataphryges, and latterly adopted the errors of Sabellius respecting the Trinity.

2. *Make them Christians.*] According to the language of the ancient Church, the name Christian was never allowed to any heretics, but they were always spoken of as heathen. It was, however, in a certain sense, applied to Catechumens, who although not perfect Christians before baptism, were still considered as belonging to the Church, and therefore Christians of an inferior and imperfect sort. The meaning of the expression in the Canon seems therefore to be, that the heretics who before their conversion were accounted and called heathens, were upon their conversion first acknowledged as Christians, in the lower sense of the word, next they were formally admitted amongst the Catechumens, and so on till they were baptized. See Bingham, b. i. ch. 3.

## THE COUNCIL OF EPHEBUS.

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THE Council of Ephesus was assembled by the Emperor Theodosius the younger, A. D. 431, to settle the contentions which had been raised in the Church by the doctrines of Nestorius, Bishop of Constantinople. The beginning of these contentions was owing to the conduct of Anastasius, a Presbyter, and friend of Nestorius, whom Nestorius had brought with him from Antioch. He, whilst teaching publicly in the Church of Constantinople, and in the presence of Nestorius, affirmed that the Blessed Virgin Mary ought not to be called Theotocos (1), which title had been long given her in the Church, as expressing the true divinity of the incarnate Son, who was brought forth by her. Anastasius, however, denied that this title should be given to her, using these words, "Let no man call Mary Theotocos, for Mary was a mere woman, and it is impossible that God should be brought forth of a woman." The Clergy and the people present immediately exclaimed at these words; but Nestorius supported his Presbyter, and approved his words; and a certain Bishop, named Dorotheus, pronounced an anathema upon all who should assert the contrary, saying, "If any one calls Mary Theotocos, let him be anathema." These assertions produced

great indignation throughout the Church, but Nestorius maintained his opinions, and affirmed that the Blessed Virgin could not properly be called Theotocos, but Christotocos, and he charged his opponents with gross errors, and heretical doctrines. His most active opponents were Cyril of Alexandria, and Celestine of Rome, both of whom condemned him in provincial Councils, A. D. 430 : but the tumults still continuing, Theodosius directed the assembling of a General Council at Ephesus, A. D. 431. In this Council Cyril presided, and Nestorius was summoned to attend, and explain his opinions ; but although he came to Ephesus, he under various pretences refused to appear before the Council, and therefore the assembled Bishops, after sending some of their number three times to his house, according to the form prescribed in the Canons of the Church (Apost. Can. 74), to require his attendance, proceeded in his absence to examine his opinions, which they condemned as heretical, and therefore deposed him from his Bishopric. The whole account of these proceedings, and the passages from the works of Nestorius which were produced and considered, are to be found at length in the Acts of the Council, which contain much interesting matter, not only relating to the Council itself, but also to the schismatical Council which was assembled in opposition to it by John of Antioch, who for a time supported Nestorius, believing him to be orthodox, but afterwards agreed to the decisions of the Œcumenical Council.

The peculiar tenets of Nestorius, and the manner in which they differed from the orthodox faith, are fully discussed in the various writings and addresses which are contained in the Acts of the Council ; a short but clear statement of them is given by Hooker, b. v. c. 52. where after noticing the errors of the Arians and the

Apollinarians, and their condemnation by the two first Councils, he proceeds, "Thus in Christ the verity of God and the complete substance of man were with full agreement established throughout the world, till such time as the heresy of Nestorius broached itself, dividing Christ into two persons, the Son of God and the son of man; the one a Person begotten of God before all worlds, the other also a person born of the Virgin Mary, and in special favor chosen to be made entire to the Son of God above all men, so that whosoever will honor God, must together honor Christ, with whose Person God hath vouchsafed to join himself in so high a degree of gracious respect and favor. But that the self-same Person, which verily is man, should properly be God also, and that, by reason not of two Persons linked in amity, but of two natures human and divine, conjoined in one and the same person, the God of glory may be said as well to have suffered death as to have raised the dead from their graves: the Son of man as well to have made as to have redeemed the world, Nestorius would in no case admit." The necessary consequence of these opinions was, that God the word and Christ being thus, according to Nestorius, two distinct Persons, the Virgin Mary could only properly be called Christotocos, the bringer forth of Christ, and not Theotocos, the bringer forth of God.

The Synod, however, in condemning the doctrines of Nestorius, did not promulgate any new creed or confession of faith, but only confirmed that which was made at Nice, and forbade the making of any other. And as the Synodal letters to the Emperor and the Church of Constantinople contain little more than a summary account of the proceedings of the Council, similar to that which has been already given, it is not necessary to



translate them. Other matters discussed at this Council will be noticed in the notes to the 7th and 8th Canons. In addition to these, it may be as well to notice here three other decrees which occur in the Acts of the Council. Part ii. Act 7.

The first is addressed to the holy Synod in Pamphylia, and relates to Eustathius, who had been elected Metropolitan of that Province, but who being an old man, and finding himself, as he stated, unequal to some unexpected difficulties of his situation, had abdicated his authority, in consequence of which the Synod of Pamphylia had elected Theodorus as his successor; Eustathius afterwards appeared before the Ephesian Synod, and earnestly requested, not that he should be restored to his office, but that he might retain the Episcopal title and rank; and the Synod, in consideration of his age and grief, recommended the Synod of Pamphylia to allow him this honorary privilege, without however any power of ordaining, or even of officiating in the Church, except by the permission of Theodorus.

The second decree relates to certain heretics in Pamphylia, who were of the sect of the Messalians, who were also called Euchitæ, and Enthusiastæ. The tenets of these heretics are thus stated by Mosheim. "These fanatics, who lived after the Monkish fashion, and withdrew from all commerce and society with their fellow-creatures, seem to have derived their name (of Euchitæ) from their habit of continual prayer. They imagined that the mind of every man was inhabited by an evil demon, whom it was impossible to expel by any other means than by constant prayer and singing of hymns: and that when this malignant spirit was cast out, the pure mind returned to God, and was again united to the Divine essence from which it had been separated. To



this leading tenet they added many other enormous opinions, which have a manifest resemblance of the Manichæan doctrine, and are evidently drawn from the same sources from whence the Manichæans derived their errors, the oriental philosophy." Mosh. cent. iv. The Ephesine Fathers decreed, that all those who were infected with this heresy in the Province of Pamphylia and Lycaonia should be assembled together, and if they would anathematize their errors, they should, if Clergymen, be allowed to remain in the Clergy, and if Laymen, be received to communion; but if they refused to do so, they should, if Clergymen, be deposed and excommunicated, and if Laymen, anathematized. The Synod also condemned a particular book of these heretics, called Asceticon.

The third decree relates to certain Bishops of the Province of Europe, which was the part of the Thracian Diocese in which Constantinople was situated. These Bishops represented to the Council that they had enjoyed of old time certain privileges, which they feared might be wrested from them now that Fritilas, the Bishop of Heraclea, was condemned by the Council as a Nestorian. The Synod therefore decreed that these privileges should be preserved to them inviolate.

## NOTES.

1. *Theotocos*.] The word Theotocos, which properly signifies the bringer forth of God, was originally introduced, not as a title of honor to the Blessed Virgin, but in order to assert the true and proper divinity of our Lord Jesus Christ, and that fundamental doctrine of our faith, that "undoubtedly even the nature of God itself in the only person of the Son is incarnate, and hath

taken to itself flesh." (Hooker.) In the words of Basil of Seleucia, "the Virgin having brought forth God incarnate, is named Theotocos." *Θεὸν τὰρ κωθέντα δεκοῦσα Θεοτόκος ἀνεμάζεται.* It is not known who first introduced the term, but it is to be met with in many of the most eminent Fathers of the Church, who lived before the time of the Council of Ephesus, as Athanasius, Basil, Gregory Nazianzen, Gregory Nyssene, Eusebius, Alexander of Alexandria, Dionysius of Alexandria, Chrysostom, and others, whose words are quoted by Beveridge and by Suicer, in v. *Θεοτόκος*. Indeed it appears that Nestorius or Anastasius were the first persons who expressly denied that the Virgin might properly be called Theotocos, because they could not reconcile this title with their particular opinions respecting our Lord's incarnation. The Council of Ephesus, however, having solemnly approved of the word, it was from that time constantly used not only by Greek but also by Latin writers. In later times, indeed, the word *Deipara* was introduced as a translation of Theotocos, but it was not used by the earlier Latin writers, such compounds not being agreeable to the idiom of their language. They therefore retained the Greek word Theotocos, as they did the other famous Greek compound *Homoousios*; or if they wished to explain the term, they used the word *Genitrix*, which properly signifies the bringer forth, and not *Mater* in doing so. Thus Peter the Deacon, "We believe rightly and according to the truth, that the Blessed Virgin is Theotocos, i. e. the bringer forth of God. (*Dei genitricem*.)" And Leo I. Bishop of Rome, "We anathematize Nestorius, who believed the Blessed Virgin Mary to be the bringer forth (*genitricem*) not of God, but only of man." Ephraim of Theopolis translating these words of Leo into Greek, uses the word *μήτηρ* to express the Latin *genitrix*, and therefore says in another part of his works, that Leo was the first person who called the Holy Theotocos, Mother of God, *Μήτηρ Θεοῦ*, which none of the Fathers before him had done in express words. From this it appears, as Beveridge observes, that the Greeks first called the Blessed Virgin Theotocos; the Latins afterwards interpreted that phrase by the Latin *Genitrix Dei*; the Greeks then rendered the expression *Genitrix Dei* by *Μήτηρ Θεοῦ*, which being retranslated into Latin became *Mater Dei*, the Mother of God. To

this I would add, that the expression, Mother of God, having thus originated in a mistranslation of the original word, and having, as we know, been in after ages perverted from its primary intention of an assertion of our Lord's divinity, and used to exalt the privileges of the Blessed Virgin beyond those bounds within which (blessed and highly to be honored as she is) they ought to be confined ; and being on this account likely to give offence, and lead to error, it seems desirable that it should be avoided, and that either the original word Theotocos should be retained, or some such rendering as that of, The bringer-forth of God, be adopted in its stead. Vid. Suicer in voce Θεοτόκος, and Pearson on the third Article of the Creed.

### THE CANONS OF THE COUNCIL OF EPHESUS.

#### *The Introduction from the Acts of the Council.*

The Canons of the 200 holy and blessed Fathers, who assembled at Ephesus.

The holy and Œcumenical Synod which was assembled at Ephesus by the decree of our most religious Sovereign, to the Bishops, Presbyters, and Deacons, and all the people, in every Province.

When we were assembled in the Metropolis of Ephesus, according to the religious decrees of the Emperors, certain persons, a little more than thirty in number, separated from us, having for the leader of their schism, John, Bishop of Antioch, whose names are as follows. First, the said John, Bishop of Antioch in Syria, John, Bishop of Damascus, Alexander of Apamæa, Alexander of Hierapolis, Himerius of Nicomedia, Fritilas of Heraclea, Helladius of Tarsus, Maximin of Anazarbus, Dorotheus of Marcianopolis, Paul of Emissa, Polychronius of Heracleopolis, Euthérius of the Tyanenians, Meletius of Neocæsarea, Theodoret of Cyrus,

Apringius of Chalcedon (al. Chalcis), Macarius of Laodiceæ Magna, Zosys of Esbuns, Sallustius of Corycus in Cilicia, Hesychius of Castabala in Cilicia, Valentinus of Mutoblaca, Eustathius of Parnassus, Philip of Theodosiopolis, Daniel, and Decianus, and Julian, and Cyril, and Olympius, and Diogenes, and Palladius, Theophanes of Philadelphia, Tatian of Augusta, Aurelius of Irenopolis, Musæus of Aradus, Heladius of Ptolemais. These having no privilege of ecclesiastical communion, nor any priestly authority wherewith to injure or benefit any one, inasmuch as some of them were already deposed, and all showed most clearly that they were favorable to the sentiments of Nestorius and his followers, they did not deem it good in our church to receive them. Nestorius was deposed by the unanimous decree of the holy Synod from all ecclesiastical communion, and all his priestly power taken away from him, by which they might have injured or benefited any one.

CANON I. But forasmuch as it is needful that those who failed to attend the holy Synod, for some cause, ecclesiastical or bodily, should not be ignorant of the things which were established in it, we make known to your Holiness and Love, that if any Metropolitan of a Province, having separated from the holy and Œcumenical Synod, has joined himself to the schismatical assembly (1), or shall hereafter so join himself; or has adopted or shall adopt the sentiments of Celestius (2), he may by no means do anything contrary to the Bishops of the Province, being now, and from henceforth, entirely cast off from all ecclesiastical communion by the Synod, and being deprived of all his powers of office: and he shall be altogether subject to the Bishops of the Province,

and to the neighboring Metropolitans, who hold orthodox sentiments, and be degraded from his episcopal rank.

II. If any of the provincial Bishops failed to attend the holy Synod, and have joined the schismatical assembly, or attempted to join it, or if any having subscribed to the deposition of Nestorius, have gone off to the schismatical assembly, such persons, according to the decree of the holy Synod, are to be entirely removed from the Priesthood, and to be put down from their rank.

III. If however any of the Clergy in any city or place which is under Nestorius or his adherents, have been hindered in their sacred functions on account of their right opinions, we have thought it just that they should obtain again their proper rank. But, generally, we order the Clergy who agree in opinion with the orthodox and Oecumenical Synod, not to submit in any way to those Bishops who either have joined the separation, or shall do so.

IV. But if any of the Clergy shall fall off, and dare, either privately or publicly, to assent to the opinions of Nestorius or Celestius, it has been decided as right by the holy Synod, that they should be deposed.

V. But if any have been condemned for their wrong practices by the holy Synod, or by their own Bishops, and Nestorius and those of his party have attempted, or may attempt uncanonically, and according to his way of doing all things indifferently, to restore them either to communion, or to their rank, the Synod has decided it to be right that they should derive no benefit, but should continue not the less deposed from their order.

VI. In like manner if any persons desire to disturb in any way whatever the things which have been done respecting any matter in the holy Synod of Ephesus, the holy Synod has determined, that, if they are Bishops or



Clergymen, they shall forfeit their rank, but if they are laymen, they shall be excluded from communion.

VII. These things having been read, the holy Synod has determined that no person shall be allowed to bring forward, or to write, or to compose any other Creed besides that which was settled by the holy Fathers who were assembled in the city of Nicæa, with the Holy Ghost. But those who shall dare to compose any other Creed, or to exhibit or produce any such to those who wish to turn to the acknowledgment of the truth, whether from Heathenism, or Judaism, or any heresy whatever, if they are Bishops or Clergymen, they shall be deposed, the Bishops from their episcopal office, and the Clergymen from the Clergy; but if they are of the laity, they shall be anathematized. In like manner, if any, whether Bishops or Clergymen, shall be discovered either holding or teaching the things contained in the exposition which was exhibited by the Presbyter Charisius (1) concerning the incarnation of the only-begotten Son of God, or the impious and profane doctrines of Nestorius, which have been put down, they shall be subjected to the sentence of this holy and Œcumenical Synod; so that if it be a Bishop who does so, he shall be removed from his Bishopric, and be deposed; and in like manner if a Clergyman, he shall forfeit his clerical rank; but if he be a layman, he shall be anathematized, as has before been said.

VIII. The most beloved of God, and our fellow Bishop Rheginus (1), and Zeno and Euagrius, the most religious Bishops of the Province of Cyprus, who were with him, have declared unto us an innovation which has been introduced contrary to the laws of the Church, and the Canons of the holy Fathers, and which affects the liberty of all. Wherefore since evils which affect the com-



munity require more attention, inasmuch as they cause greater hurt; and especially since the Bishop of Antioch has not so much followed an ancient custom, in performing ordinations in Cyprus, as those most religious persons who have come to the holy Synod have informed us, by writing and by word of mouth, we declare, that they who preside over the holy Churches which are in Cyprus, shall preserve without gainsaying or opposition their right of performing by themselves the ordinations of the most religious Bishops, according to the Canons of the holy Fathers, and the ancient custom. The same rule shall be observed in all the other Dioceses, and in the Provinces everywhere, so that none of the most religious Bishops shall invade any other Province, which has not heretofore from the beginning been under the hand of himself or his predecessors. But if any one has so invaded a Province, and brought it by force under himself, he shall restore it, that the Canons of the Fathers may not be transgressed, nor the pride of secular dominion be privily introduced under the appearance of a sacred office, nor we lose by little, the freedom which our Lord Jesus Christ, the deliverer of all men, has give us by his own blood. The holy and Œcumenical Synod has therefore decreed, that the rights which have heretofore and from the beginning belonged to each Province, shall be preserved to it pure and without restraint, according to the custom which has prevailed of old. Each Metropolitan having permission to take a copy of the things now transacted for his own security. But if any one shall introduce any regulation contrary to what has been now defined, the whole holy and Œcumenical Synod has decreed that it shall be of no effect.

## NOTES.

Beveridge, in his annotations upon the first Canon of this Council, observes, that none of these Canons appear in the Latin Editions of Canons, of Dionysius Exiguus, Isidore Mercator, and others, nor in the Arabic collection of Josephus Egyptius, and, therefore, they are not inserted in the Latin Code of Canons of the Roman Church. And indeed (as he goes on to say) no one can look at them, and not immediately perceive that they were not put forth separately as the Canons of other Councils are, but were annexed to some other document. This is clear from the particle "But" with which they commence; and from the subsequent passage, "we make known unto your Holiness and Love," it seems clear that they originally formed part of an Epistle. This was certainly the case with the first six Canons which are contained in the Synodal Epistle given above, in their usual order, and in the same words, and to which Epistle it is added, "and all the Bishops present subscribed." Those six Canons relate entirely to Celestius and Nestorius, and their followers. The seventh and eighth Canons were originally decrees of the Council, and afterwards added in the form of Canons.

CANON I. 1. *The schismatical assembly.*] This schismatical assembly consisted of the Bishops mentioned in the Synodal letter, under John of Antioch, who having, under various pretences, delayed coming to Ephesus till after the meeting of the Council, and the deposition of Nestorius, professed great indignation at the matter having been settled in his absence, and with the other Bishops formed this schismatical Council, in which he deposed Cyril of Alexandria, and Memnon of Ephesus, and excommunicated all the other Bishops, who took part in the Council.

2. *Celestius.*] Celestius was a disciple of Pelagius, and held the same opinions with his master, and, therefore, the sect of Pelagians were also called Celestians. The common opinion of both was, that the sin of Adam only injured himself and not the human race; and that infants when they are born are in the same state in which Adam was before he sinned. Some of the Bishops who joined with John of Antioch in his schism, were, as it ap-

pears, followers of Celestius; and, therefore, this Council, although originally assembled only against Nestorius, joined the Celestians with the Nestorians in their sentence of condemnation, noticing the Celestians by themselves in the present Canon, and in conjunction with the Nestorians in the fourth.

VII. 1. *The Presbyter Charisius.*] This Canon as well as the next are not found in the Synodal Epistle which contains the six former, but are decrees of the Council which were made respecting other matters which came before it. As regards the present Canon, it was occasioned by an application made to the Council by Charisius, who was a Presbyter and Oeconomus of the Church of Philadelphia. He informed the Fathers who were assembled in Council, by a writing which he exhibited to them, that a certain James who had come from Constantinople, and had been recommended as orthodox to the Bishops of Lydia, by Anastasius and Photius, two Nestorian Presbyters, had, in despite of the Creed of the Nicene Council, composed another profession of faith, and had persuaded some of the more simple of the Clergy to subscribe to it; and had proceeded so far as to require of those persons who were converted from heresy to the Catholic Church, that they should, before they were admitted, subscribe this Creed, which had been introduced by him, and which was filled with heretical, i. e., Nestorian opinions. The Fathers who were assembled in Council, having heard the charge of Charisius, and read the new Creed, immediately made the present decree, which afterwards came to be reckoned amongst the Canons of the Council. From this account appears what is meant by the words at the beginning of the Canon, "these things having been read," that is, the writing of Charisius, and the new Nestorian Creed, upon hearing which the Fathers made this decree. The full account of this transaction is to be found in the 6th Action of the 2d part of the Acts of this Council, in any of the collections of Councils. The Nestorian Creed which is referred to in it is very artfully composed, and calculated to deceive persons not thoroughly alive to the niceties of expression which render an exposition of the doctrine of the Incarnation orthodox or heretical. It begins with great apparent deference to the ancient faith, and gives rather an amplified form of the Catholic doctrine respecting the Trinity,

thus preparing the way for a more lengthened statement of the doctrines respecting the Incarnation of the Word, in which the Nestorian hypothesis of two Persons is stealthily introduced, so that the heresy might escape discovery at first. Afterwards, however, it is stated more openly, by way of recapitulation, as follows : “ We, therefore, say that there is one Son and Lord Jesus Christ, by whom all things were made : considering primarily God the Word, the Son of God and Lord according to substance ; and further considering with him that which was assumed, Jesus of Nazareth, whom God anointed with the Spirit and power, as partaking of the Sonship and dominion by the connection with God the Word, &c.” In the Acts of the 5th and 6th General Councils this Creed is ascribed to Theodorus of Mopsuestia, and was recited amongst other extracts from his works which were read to the former of these Councils, and upon which the sentence of condemnation pronounced against him was founded.

VIII. 1. *Rheginus.*] This Canon, like the preceding one, was in the first instance passed in the form of a decree, but afterwards numbered amongst the Canons. The occasion of it was this. Rheginus, Bishop of Constantia, the Metropolis of Cyprus, and Zeno, Bishop of Curium, and Euagrius, Bishop of Soli, in the same island, presented a memorial to the Council, in which they complained of the attempts which had been made by the Bishop of Antioch, to usurp authority over the Bishops of Cyprus, “ contrary to the Apostolical Canons (Can. Apost. 35.) and the decisions of the most holy Synod of Nice.” They further stated, that Dionysius, the imperial governor of Antioch, had, at the suggestion of the Bishop of that city, written to the commander of the troops at Cyprus, as well as to the Clergy of Constantia, requiring the former to prevent the ordination of a Bishop of Constantia, in the room of Troilus, who had lately died, till the question as to the right of ordination had been settled by the Council at Ephesus, and cautioning the latter not to receive any person as their Bishop who should in the mean time be ordained by any one. The Bishops produced these letters before the Council, and prayed that the privileges which they had always enjoyed, even from the times of the Apostles, might be preserved, and that the Council would pronounce a sentence in their favor which might prevent

their being again invaded. The Council had the letters read before them; and having, by the examination of the Bishops, ascertained that there was no instance to be produced, from the times of the Apostles, of the Bishop of Antioch ordaining the Metropolitan of Constantia, or any other Bishop in Cyprus, and that Troilus, the late Metropolitan, and his predecessors, Sabinus and Epiphanius, had been ordained by the Bishops of their Province, they passed this decree in favor of the Province of Cyprus, and extended it to all similar cases which might occur in other Provinces and Dioceses. The authority, therefore, which the Bishops of Rome, in after ages, claimed and usurped over the British and other Western Churches, is clearly contrary to this Canon, as well as to those of the Council of Nice. The account of this transaction is contained at length in the Acts of the Council, Part ii. Act. 7.

In addition to the Decrees and Canons enacted by the Ephesine Fathers themselves, the twelve Anathemas which Cyril, Bishop of Alexandria, pronounced against Nestorius, were considered and adopted by them, and inserted amongst the Acts of the Council, as authorized declarations of the true doctrine respecting the Incarnation of our Lord. They are to be found in the 3d part of the Council, with the explanation of Cyril, and the objections made against them by the Eastern Bishops, and Cyril's further defence of them. They are frequently referred to in subsequent Councils. I have, therefore, added a translation of them.

1. If any one does not confess Emmanuel to be true God, and that, therefore, the holy Virgin was the bringer forth of God, inasmuch as she brought forth, according to the flesh, the Word of God who was made flesh; Let him be anathema.

2. If any one does not confess that the Word of God the Father was personally united to the flesh, and is one Christ with his own flesh, the same both God and man; Let him be, &c.

3. If any one divides the Persons of the one Christ after the union, and connects them with a bare connection of dignity, or authority, or power, and not rather with that of an union of the natures; Let him be, &c.

4. If any one attributes the expressions which occur in the



writings of the Evangelists and Apostles, or those which have been used by the saints concerning Christ, or by Him concerning Himself, to two persons or subsistences, and applies some to the man considered as properly distinct from the Word of God, and others (as suitable only to the Deity) to the Word of God the Father alone ; Let him be, &c.

5. If any one dares to say that Christ is only a man bearing God, and not rather of a truth God, as one Son by nature, since the Word was made flesh, and partook in like manner with us of flesh and blood ; Let him be, &c.

6. If any one dares to say that the Word of God the Father is the God or Lord of Christ, and does not confess the same [Person] to be God and man, the Word being made flesh according to the Scriptures ; Let him be, &c.

7. If any one says that Christ as a man was energized by the Word of God, and that the power of the Only-begotten was attached to him, as to another than [the Only begotten] himself ; Let him be, &c.

8. If any one dares to say, that the man who was assumed is to be worshipped *with* the Word of God, or glorified *with* him, or called God *with* him, as one person in another (for this the particle *with* constantly used in this manner necessarily implies), and does not rather honor with one worship the Emmanuel and address to him one doxology, since the Word was made flesh ; Let him be, &c.

9. If any one says that the one Lord Jesus Christ was glorified by the Spirit, as using a power different from his own, and received from him the power of working against unclean spirits, and of fulfilling the signs of divinity towards men ; and does not rather say, that it was his own Spirit by which he wrought these signs of divinity ; Let him be, &c.

10. The holy Scripture says, that "Christ was the High Priest and Apostle of our profession, and that he offered himself for us to God the Father, for a sweet smelling savor." If any one therefore says, that our High Priest and Apostle was not the Word of God himself (for he was made flesh and man such as we are), but as it were another man, properly of himself born of

a woman : or if any one says that he offered an offering for himself, and not rather for us only, for he who knew no sin needed not an offering ; Let him be, &c.

11. If any one does not confess that the flesh of the Lord is quickening, and belonging to the Word himself of God the Father, but says that it is as of some other person connected with the Word, by way of dignity, and having only the divine indwelling, and not, as we have said, the proper flesh of the Word who is able to quicken all things ; Let him be, &c.

12. If any one does not confess that the Word of God suffered in the flesh, and tasted death in the flesh, and was the first-begotten from the dead, as he is both life, and God who quickeneth ; Let him be, &c.

## THE COUNCIL OF CHALCEDON.

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THE fourth Œcumenical Council of 630 Bishops was assembled by the Emperor Marcian, A. D. 451, to settle the tumults that had been occasioned by the Eutychian doctrines. Eutyches was Archimandrite, or Abbot of a Monastery at Constantinople, who in opposing the error of Nestorius, as to the two Persons in Christ, fell into an opposite one, and taught that in Christ, after the incarnation, there was but one nature, the human and the divine natures being so united and coalescing in one, that the human was absorbed into the divine. He was condemned for these opinions by a Council at Constantinople, assembled by Flavianus, Bishop of that city, A. D. 448, but having appealed to a General Council, the Emperor Theodosius assembled one at Ephesus, A. D. 449, at the head of which he placed Dioscorus, Bishop of Alexandria. This Synod, which in consequence of the violence and injustice of its proceedings is commonly called the Latrocinium, or assembly of robbers, acquitted Eutyches, and not only condemned Flavian, but ordered him to be scourged in a most cruel manner, and banished him to Epipas, a city of Lydia, where he soon after died in consequence of the injuries which he had sustained. Before his death, however, he had appealed to Leo,

Bishop of Rome, who espoused his cause, and endeavored to prevail upon Theodosius to assemble another General Council. This Theodosius refused to do; but after his death his successor Marcian consented to Leo's request, and called the Synod of Chalcedon, A. D. 451. This Synod was at first summoned to meet at Nice; but afterwards it was removed to Chalcedon, as the Emperor, who wished to assist in person, was unwilling, on account of the irruption of Huns into Illyricum, to go far from Constantinople. In this Council the Legates of the Bishop of Rome presided, at the Emperor's desire. The decrees of the previous Synod of Ephesus were annulled; Eutyches and Dioscorus were condemned as heretics; and a confession or definition of faith was published, in which the doctrines and creeds of the three Œcumenical Councils of Nice, Constantinople, and Ephesus, were confirmed, and the orthodox doctrine of the Incarnation clearly defined. The Acts of this Council, which are very voluminous, still exist. They contain an account of the proceedings which took place in the Synod of Constantinople under Flavian, and in the Synod of Ephesus under Dioscorus, which came under the review of this Council, and are incorporated amongst its Acts. They contain also the Epistles of the Bishops of the different provinces of the Empire, which were obtained by the Emperor Leo seven years after this Council, and which unanimously approved the doctrine of this, and of the three preceding Œcumenical Councils.

## THE DEFINITION OF FAITH.

*Agreed upon at the Council of Chalcedon. Act. 5.*

The holy, great, and Œcumenical Synod, assembled by the grace of God, and according to the ordinance of our most religious and Christian Sovereigns, Marcian, and Valentinus, in Chalcedon, the Metropolis of the Bithynians, in the Church of the holy and victorious Martyr, Euphemia, has defined as follows.

Our Lord and Saviour Jesus Christ, in confirming the knowledge of the faith to his disciples, said, My peace I leave with you, my peace I give unto you; to the end that no one should speak differently from another in the doctrines of religion, but should set forth in like manner, to all, the preaching of the truth. Since, however, the evil one does not cease from endeavoring to sow his tares amongst the seeds of godliness, and is continually inventing something new against the truth, therefore the Lord, as he is wont, in his good providence for the human race, has raised up our religious and most zealously faithful Sovereign, and has called together unto him the chief of the priesthood from every quarter, that by the power of the grace of Christ, the Lord of us all, they may remove every plague of falsehood from the sheep of Christ, and fatten them with the fruits of truth. This accordingly we have done, having by our common decree driven away the erroneous doctrines, and having renewed the unerring faith of our Fathers, by publishing to all the Creed of the 318; and adding to them as of the same family, the Fathers who have received the same form of religion, and particularly those 150, who assembled in the great city of Constantinople, and ratified the same faith.



We therefore preserving the order, and all the forms concerning the faith of the holy Synod, which formerly took place in Ephesus, of which Celestine of Rome, and Cyril of Alexandria of holy memory, were the leaders, declare, that the exposition of the right of blameless faith by the 318 holy and blessed Fathers who were assembled at Nice, in the times of the then Sovereign Constantine of pious memory, should have the first place, and that those things also should be maintained which were defined by the 150 holy Fathers of Constantinople, for the taking away of the heresies which had then sprung up, and the confirmation of the same our Catholic and Apostolic Faith.

The Creed of the 318 Fathers of Nice.

We believe, &c.

Also the Creed of the 150 holy Fathers who were assembled at Constantinople.

We believe, &c.

This wise and saving Creed of the Divine grace would be sufficient for the full acknowledgment and confirmation of the true religion; for it teaches completely the perfect doctrine concerning the Father, the Son, and the Holy Spirit, and fully explains the Incarnation of the Lord to those who receive it faithfully. But forasmuch as they who endeavored to make void the preaching of the truth, have by their particular heresies given rise to vain babblings, some daring to corrupt the mystery of the Lord's Incarnation for us, and refusing to the Virgin the appellation of Theotocos, others bringing in a confusion and mixture, and absurdly imagining the nature of the flesh and of the Godhead to be one, and teaching the monstrous doctrine that the divine nature of the Only-begotten was by commixture capable of suffering, therefore the present holy, great, and Œcumenical Synod,

wishing to shut out all devices against the truth, and to teach the doctrine which has been unalterably held from the beginning, has in the first place decreed, that the faith of the 318 holy Fathers should remain free from assault. Further on account of those who in later times have contended against the Holy Spirit, it confirms the doctrine concerning the substance of the Spirit, which was delivered by the 150 holy Fathers who were assembled in the royal city, which they published, not as adding anything that was wanting to the things which they had before received, but declaring by written testimonies their sentiments concerning the Holy Spirit, against those who endeavored to destroy his dominion. And further on account of those who endeavor to corrupt the mystery of the Incarnation, and who impudently utter their vain conceits, that He who was born of the holy Virgin Mary, was a mere man, it has received the Synodal letters of Cyril of blessed memory, Pastor of the Church of Alexandria, to Nestorius, and those of the East, being suitable for the refutation of the frenzied imaginations of Nestorius, and for the instruction of those who with godly zeal desire to understand the saving faith. And in addition to these it has properly added for the confirmation of the orthodox doctrines, the letter of the President of great Rome, the most holy and blessed Archbishop Leo, which was written to the holy Archbishop Flavian, for the removal of the evil opinions of Eutyches, as being agreeable to the confession of the great Peter, and being, as it were, a common pillar against those who are of wrong opinions ; for it is directed against those who attempt to rend the mystery of the Incarnation into a duad of Sons : and it repels from the sacred congregation those who dare to say that the divinity of the Only-begotten is capable of suffering ; and it is opposed to those who imagine

a mixture of confusion of the two natures of Christ ; and it drives away those who fancy that the form of a servant, which was taken by Him of us, is of an heavenly or any other substance ; and it condemns those who speak of two natures of the Lord before the union, and feign one after the union.

We then following the holy Fathers, all with one consent, teach men to confess, one and the same Son, our Lord Jesus Christ : the same perfect in Godhead and also perfect in manhood ; truly God, and truly man of a reasonable soul and body ; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood ; in all things like unto us without sin ; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the bringer forth of God, according to the Manhood ; to be acknowledged one and the same, Christ, Son, Lord, Only-begotten, of two natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the propriety of each nature being preserved, and concurring in one Person and one subsistence, not parted or divided into two persons, but one and the same Son, and only-begotten, God the Word, the Lord Jesus Christ, as the Prophets from the beginning have declared concerning Him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has delivered to us.

These things then being expressed by us with the utmost accuracy and attention, the holy and Œcumenical Synod has decreed that it shall not be lawful for any one to bring forward, or to write, or compose, or devise, or to teach men any other Creed. But those who dare to compose any other Creed, or to bring forward, or teach,

or deliver any other Creed to those who are desirous of turning to the acknowledgment of the truth from Heathenism or Judaism, or any heresy whatsoever, if they are Bishops or of the Clergy they shall be deposed, the Bishops from the Episcopate, and the Clergymen from the Clergy ; but if they are monks or laymen, they shall be anathematized.

The letters of Cyril and Leo referred to and approved in this definition, are of considerable length, and are to be found in all the collections of Councils, amongst the Acts of this Council. As however from their adoption by the Council they are to be considered as authoritative expositions of the Catholic doctrine, I have added a translation of the more important portions of them.

*Extracts from the Encyclical Letter of Leo to Flavian.*  
*Conc. Chalced. Act. 2.*

S. 3. The property therefore of each nature being preserved, and concurring in one person, humility was assumed by majesty, weakness by power, mortality by eternity ; and in order to discharge the debt of our condition, the nature which is incapable of violation was united to the nature which is capable of suffering ; that (as was requisite to our recovery) the one and same Mediator of God and man, the man Christ Jesus, might be capable of dying by the one, and incapable of dying by the other. True God therefore was born in the entire and perfect nature of true man, complete in his own properties, complete also in ours. But we call those things ours, which the Creator made in us at the beginning, and which he took upon himself to repair ; for those things which the deceiver brought in, and which man being deceived admitted, had no trace in

our Saviour; neither did he, because he took upon himself the communion of our infirmities, become therefore a partaker of our sins. He took upon him the form of a servant without the stain of sin, raising what was human, not lessening what was divine; for that emptying of himself whereby he who was invisible gave himself to be visible, and the Creator and Lord of all things chose to become a mortal man, was the inclination of compassion not the failing of power. Therefore he who being in the form of God made even man, the same in the form of a servant was made man. Each nature consequently preserves its own propriety without any defect, and as the form of God does not take away the form of a servant, so the form of a servant does not lessen the form of God.

S. 4. The Son of God therefore enters into this lower world, coming down from his heavenly seat, and not departing from his Father's glory, being brought forth in a new manner, and by a new birth. In a new manner, inasmuch as he who is invisible in his own properties, became visible in ours: he who is incomprehensible became comprehended: he who abides before all time began to be in time: the Lord of the universe took upon him the form of a servant, shading the immensity of his majesty: God who is incapable of suffering did not disdain to become man capable of suffering, and the immortal to submit to the laws of death. Being brought forth moreover by a new birth, because undefiled virginity, which knew not lust, furnished the matter of his flesh. From the mother of the Lord therefore was taken nature, not sin: and although the birth of our Lord Jesus Christ produced from the Virgin's womb was miraculous, the nature is not dissimilar to ours, for he who is true God, the same is true man: and in the unity there is no falsehood, whilst together there are the humility of man and



the loftiness of the Deity ; for as the Godhead is not changed by compassion, so the manhood is not consumed by dignity. Each form therefore performed what was proper to itself, in communion with the other, the Word working that which was proper to the Word, and the flesh working that which was proper to the flesh. The one of these glitters with miracles, the other succumbs to injuries. And as the Word did not recede from the equality of the Father's glory so the flesh did not quit the nature of our race. For, as is to be often repeated, the one and same is truly the Son of God, and truly the Son of man. God, inasmuch as "In the beginning was the Word, and the Word was with God, and the Word was God ;" Man, inasmuch as "The Word was made flesh and dwelt among us." God, inasmuch as "all things were made by him, and without him was not anything made ;" Man, inasmuch as "he was made of a woman, made under the law." The birth of the flesh is the manifestation of the human nature ; the bringing forth of a Virgin is the evidence of the Divine power. The infancy of the little child is shown by the humbleness of the cradle ; the greatness of the Most High is declared by the voice of Angels. He whom the impious Herod seeks to kill is like the beginnings of man ; but he whom the Magi rejoice suppliantly to adore is Lord of all. Moreover, when he came to the baptism of his forerunner John, that it might not be concealed that the Divinity was covered by a veil of flesh, the voice of the Father thundering from heaven said, "This is my beloved Son, in whom I am well pleased." So also, to him whom as man the craft of the devil tempts, to him as God the services of Angels minister. To hunger, to thirst, to be weary, to sleep, is plainly human ; but to feed five thousand men with five loaves ; to give unto the Samari-

tan woman the living water of which whosoever drinketh shall never thirst ; to walk upon the surface of the sea his feet not sinking into it, and to allay the swelling of the waves by rebuking the tempest, is without doubt divine. So also (not to mention other particulars) it is not of the same nature to be moved by compassion to weep for a dead friend, and to raise him to life again by the command of his word although he had been buried four days : or to hang upon the cross, and to make all the elements tremble, the day being changed to night : or to be pierced with nails, and to open the gates of Paradise to the faith of the robber. Neither is it of the same nature to say, " I and the Father are one ;" and " The Father is greater than I." For although in our Lord Jesus Christ there is one Person of God and man, there is one source from which is the reproach, and another from which is the common glory : for from us he has the Manhood, which is less than the Father ; and from the Father he has the Godhead, which is equal with the Father.

On account of this unity of person to be understood in each nature, the Son of Man is said to have come down from heaven, since the Son of God assumed flesh of that Virgin of whom he was born ; and again, the Son of God is said to be crucified and buried, since he suffered these things, not in the divinity by which as the only-begotten he is coeternal and consubstantial with the Father, but in the weakness of human nature. Wherefore we all acknowledge in the creed, that the only-begotten Son of God was crucified and buried, according to that saying of the Apostle, " If they had known him, they would not have crucified the Lord of glory."

*Extract of a Letter of Cyril of Alexandria to Nestorius.  
Conc. Chal. Act. 1.*

. . . . . The holy and great Synod therefore says, that the only-begotten Son, born according to nature of God the Father, very God of very God, Light of light, by whom the Father made all things, came down, and was incarnate, and made man; suffered, and rose again the third day, and ascended into heaven. These words and these decrees we ought to follow, considering what is meant by the word of God being incarnate and made man. For we do not say that the nature of the Word was changed and became flesh, or that it was converted into a whole man consisting of soul and body; but rather that the Word having personally united (1) to himself flesh animated by a rational soul, did in an ineffable and inconceivable manner become man, and was called the Son of Man, not merely as willing or being pleased to be so called, neither on account of taking to himself a person only, but because the two natures being brought together in a true union, there is one Christ and one Son of both; for the difference of the natures is not taken away by the union, but rather the divinity and the humanity perfect for us the one Lord Jesus Christ by their ineffable and inexpressible union. So then he who had an existence before all ages and was born of the Father, is said to have been born according to the flesh of a woman, not as though his divine nature received its beginning of existence in the holy Virgin, for it needed not any second generation after that of the Father (for it would be absurd and foolish to say that he who existed before all ages coeternal with the Father needed any second beginning of existence), but since, for us and for our salva-

tion, he personally united to himself an human body, and came forth of a woman, he is in this way said to be born after the flesh ; for he was not first born a common man of the holy Virgin, and then the Word came down and entered into him, but the union being made in the womb itself, he is said to endure a birth after the flesh, ascribing to himself the birth of his own flesh. On this account we say that he suffered and rose again ; not as if God the Word suffered in his own nature stripes, or the piercing of the nails, or any other wounds, for the Divine nature is incapable of suffering, inasmuch as it is incorporeal : but since that which had become his own body suffered in this way, he is also said to suffer for us ; for he who is in himself incapable of suffering was in a suffering body. In the same manner also we conceive respecting his dying : for the Word of God is by nature immortal and incorruptible, and life and life-giving ; since, however, his own body did, as Paul says, by the grace of God taste death for every man, he himself is said to have suffered death for us, not as if he had any experience of death in his own nature (for it would be madness to say or think this), but because, as I have just said, his flesh tasted death. In like manner his flesh being raised again, it is spoken of as his resurrection, not as if he had fallen into corruption (God forbid), but because his own body was raised again. We, therefore, confess one Christ and Lord, not as worshipping a man *with* the Word (lest this should pass for a mere fancy on account of our using the exception *with*), but worshipping him as one and the same, forasmuch as the body of the Word is not separated from the Word himself with which he sits with the Father, not as if two sons were sitting with him, but one by the union with the flesh. If, however, we reject the personal union (1) as impossible

or unbecoming, we fall into the error of speaking of two sons, for it will be necessary to distinguish, and to say, that he who was properly man was honored with the appellation of Son, and that he who is properly the Word of God, has by nature both the name and the reality of Sonship. We must not, therefore, divide the one Lord Jesus Christ into two Sons. Neither will it at all avail to a sound faith to hold as some do an union of persons ; for the Scripture has not said that the Word united to himself the person of man, but that he was made flesh. This expression, however, " the Word was made flesh," can mean nothing else but that he partook of flesh and blood in like manner to us ; he made our body his own, and came forth man from a woman, not casting off his existence as God, or his generation of God the Father, but even in taking to himself flesh remaining what he was. This the declaration of the correct faith proclaims everywhere. This was the sentiment of the holy Fathers ; therefore they ventured to call the holy Virgin, the bringer-forth of God, not as if the nature of the Word or his divinity had its beginning from the holy Virgin, but because of her was born that holy body with a rational soul, to which the Word being personally united is said to be born according to the flesh. These things, therefore, I now write unto you for the love of Christ, beseeching you as a brother, and testifying to you before Christ and the elect angels, that you would both think and teach these things with us, that the peace of the Churches may be preserved, and the bond of concord and love continue unbroken amongst the Priests of God.



## NOTE.

(1.) *Personally united.*] Gr. hypostatically, ἐνώσας καθ' ὑπόστασιν. *Personal union.* Gr. ἔνωσις καθ' ὑπόστασιν. By the phrase personal or hypostatical union is meant the union which took place in the blessed Virgin's womb of the two natures of our Lord Jesus Christ, the Godhead and the Manhood, without the destruction, change, or confusion of the properties of either. It is, therefore, equally opposed to the two opposite errors of Nestorius and Eutyches, the former of whom divided our Lord into two persons, the latter confounded the properties of his two natures. v. Suicer in v. ἔνωσις.

## CANONS OF CHALCEDON.

CANON I. We have thought it right that the Canons which have been issued by the holy Fathers in each Synod (1) up to the present time, should continue in force.

II. If any Bishop shall perform an ordination for money, and put to sale the grace which cannot be sold, and ordain for money a Bishop, or Chorepiscopus, or Presbyter, or Deacon, or any other person who is reckoned amongst the Clergy; or shall promote for money a Steward, or Defender, or Bailiff (1), or any one who is on the roll of the Church, for filthy lucre's sake, let him who has attempted this thing forfeit his own degree, and let him who has been ordained, benefit nothing by the ordination or promotion which he has trafficked for, but let him be deprived of the dignity or charge which he obtained for money. And if any person shall appear to have been a mediator in such filthy and unlawful transactions, let him also, if he be a Clergyman, be deposed

from his rank, or if he be a layman or monk let him be anathematized. (Apost. Can. 30.)

III. It has come to the knowledge of the holy Synod (1), that some of those who have been admitted into the Clergy, do for filthy lucre's sake become hirers of other men's possessions, and undertake the work of worldly business, neglecting the services of God, and entering into the houses of secular persons, and undertaking the management of their affairs through covetousness. The great and holy Synod has therefore determined, that no one for the future, whether Bishop, Clerk, or Monk, shall either hire possessions or undertake matters of business, or intrude himself into worldly ministrations, unless he be called by the laws to the guardianship of minors, which he cannot excuse himself from, or the Bishop shall commit to him the charge of ecclesiastical business, or of orphans or widows who are not provided for, and of persons who particularly need the help of the Church, for the fear of God. But if any one for the future shall attempt to transgress what has been determined, let him be subjected to ecclesiastical punishments.

IV. Those who truly and sincerely enter upon the monastic life (1) are to be counted worthy of suitable honor. But since some availing themselves of the pretext of Monasticism, trouble both ecclesiastical and civil affairs, going about in various ways in the cities, and endeavoring also to establish monasteries for themselves, it is decreed, that no one shall anywhere build or establish a monastery or an oratory (2), contrary to the will of the Bishop of the city. And that the Monks in every city or place shall be subject to the Bishop and shall embrace quiet, and attend only to fasting and prayer, continuing in the places in which they have been settled,

and shall neither busy themselves in ecclesiastical or secular matters, nor take part in them, leaving their own monasteries, unless indeed they are permitted to do so for any necessary purpose by the Bishop of the city. And that no servant shall be received into the monasteries contrary to the will of his own master, for the purpose of becoming a Monk. But if any person transgress this our decision, we have decreed that he shall be excommunicated, that the name of God may not be blasphemed. But the Bishop of the city must have the needful care of the monasteries.

V. Concerning the Bishops or Clergy who pass from city to city, it is decreed that the Canons which have been established by the holy Fathers respecting them shall continue in force. (Apost. Can. 14 Nic. 15.)

VI. No man is to be ordained without a charge (*ἀπολελυμένος*), neither Presbyter, nor Deacon, nor indeed any one who is in the ecclesiastical order; but whoever is ordained must be appointed particularly to some charge in a church of a city, or in the country, or in a martyrty (1) or monastery. But as regards those who are ordained without any charge, the holy Synod has determined, that such an ordination is to be held void, and cannot have any effect anywhere, to the reproach of the ordainer.

VII. We have determined that those persons who have been once enrolled amongst the Clergy, or who have become Monks, must not enter upon a military charge, or any worldly office, and that those who dare to do so, and do not repent so as to return to that state which they first chose for the sake of God, shall be anathematized. (Apost. Can. 7. 81. 83.)

VIII. Let the clergy of the poor-houses, monasteries, and martyrries, continue under the authority of the

Bishops in each city, according to the tradition of the holy Fathers; and let them not arrogantly withdraw themselves from the rule of their own Bishop. But those who dare to overturn this constitution, if they be of the Clergy, let them undergo the canonical punishments, or if they be monks or laymen, let them be excommunicated.

IX. If any Clergyman has a suit against another Clergyman, let him not leave his own Bishop, nor have recourse to the secular courts of justice, but let him first try the question before his own Bishop, or, with the consent of the Bishop himself, before those persons whom both parties shall choose to have the hearing of the cause. And if any person shall act contrary to these decrees, let him undergo the canonical punishments. But if a clergyman has any matter either against his own or any other Bishop, let him be judged by the Synod of the Province. But if any Bishop or Clergyman has a controversy against the Bishop of the Province himself [i. e. the Metropolitan,] let him have recourse to the Exarch of the Diocese (1), or to the throne of the imperial city of Constantinople, and plead his cause before him.

X. No clergyman may be on the list of the Church of two cities at the same time, of that in which he was first ordained, and another to which he has removed as being greater, from a desire of empty honor, but those persons who act thus must be restored to the Church in which they were first ordained, and there only perform divine service. But if any one has been translated from one Church to another, he must not take any part in the affairs of his first Church, or of the martyries, or poor-houses, or receptacles for strangers belonging to it. And the holy Synod has determined, that every one, who

after the decision of this great and Œcumenical Synod, shall do any of these things which have been forbidden, shall be deposed from his station. (Apost. Can. 15, 16. Nic. 15, 16.)

XI. We have determined that all the poor, and those who need help, shall after examination travel with only pacifical letters (1) from the Churches, and not with commendatory letters ; because it is right that commendatory letters should be given to those persons only who are liable to suspicion.

XII. It has come to our knowledge that some persons contrary to the laws of the Church, having had recourse to the secular powers, have by means of pragmatic orders (1) divided one Province into two, so that there are thus two Metropolitans in one Province. The holy Synod has therefore determined that no Bishop shall for the future dare to do any such thing, and that he who shall attempt such a thing shall be deposed from his own rank. Such cities however as have been already honored with the name of Metropolis by royal letters, and the Bishop who has the charge of the Church of such a city, shall enjoy the honorary title only, the proper rights being preserved to that which is in truth the Metropolis.

XIII. Foreign Clergymen, and those who are unknown in another city, without commendatory letters from their own Bishop, are by no means to be allowed to perform divine service.

XIV. Since in some Provinces it is allowed to the Readers and Singers (1) to marry, the holy Synod has determined, that it shall not be lawful for any of them to marry a woman of heterodox opinions. But those who have already had children from such a marriage, if their children have been previously baptized amongst heretics,



must bring them over to the communion of the Catholic Church. If however they have not been baptized, they may not baptize them amongst heretics, nor join them in marriage to an heretic, or Jew, or Heathen, unless the person who is married to the orthodox person shall promise to come over to the orthodox faith. But if any one transgresses this decision of the holy Synod, let him undergo canonical punishment. (Apost. Can. 26.)

XV. A woman must not be ordained a Deaconess under forty years of age, and that after a strict examination. But if after she has received ordination, and continued some time in her ministering, she shall give herself in marriage, despising the grace of God, let her be anathematized, together with him who is joined to her.

XVI. A virgin (1) who has dedicated herself to the Lord God, and in like manner Monks, are not permitted to contract matrimony. But if they are found to have done this, let them be excommunicated. We have determined, however, that the Bishop of the place should have the power of dealing leniently with them.

XVII. The rural and country parishes in every Province must continue without disturbance under the Bishops who have had possession of them, particularly if they have had them under their management for the space of thirty years without dispute. If however there has been or shall be any dispute respecting them within the thirty years, it is allowed to those who say that they are injured to move the question respecting these things before the Synod of the Province. But if any one is wronged by his Metropolitan, he is to be judged by the Exarch of the Diocese, or by the Throne of Constantinople, as has before been said. If however any city has been newly erected (1) by royal authority, or shall here-

after be erected, let the order of the ecclesiastical parishes follow the political and public forms.

XVIII. The crime of conspiracy or banding together is utterly forbidden, even by the civil laws, much more then ought such a thing to be forbidden in the Church of God. If therefore any of the Clergy or Monks should be discovered either conspiring or banding together, or forming any evil designs against the Bishops, or their fellow Clergy, let them be altogether deposed from their proper rank.

XIX. It has come to our hearing that the Synods of the Bishops which are prescribed by the Canons in the Provinces, do not take place ; and that from this cause many of the things which are required for the right settlement of ecclesiastical matters are neglected. The holy Synod has therefore determined according to the Canons of the holy Fathers, that the Bishops in every Province shall meet together twice in every year, at the place which the Bishop of the Metropolis shall approve, and settle whatever matters may have arisen. And that the Bishops who do not come to the meeting, residing in their own cities, and being in good health, and being free from all unavoidable and necessary business, shall be reprov'd in a brotherly manner. (Apost. Can. 33. Nic. 5. Ant. 20.)

XX. The Clergy who minister in any Church, as we have already determined, are not to be allowed to be appointed to the Church of another city, but are to be contented with that in which they have been first counted worthy to minister, excepting those who, having been obliged to leave their own country by some necessity, have passed over to another Church. But if any Bishop, after this decision, shall receive a Clergyman belonging to another Bishop, it is decreed, that both the received

and the receiver shall be excommunicated, until such time as the Clergyman who has gone over shall return to his own Church.

XXI. Any Clergymen or Laymen who bring charges against any Bishops or Clergymen, are not to be received indiscriminately, and without examination, to make their accusation, but their character must first be inquired into.

XXII. The Clergy may not, after the death of their Bishop, seize upon the goods belonging to him, as has also been forbidden by former Canons (1), but those who do so will endanger their own rank.

XXIII. It has come to the hearing of the holy Synod, that certain Clergymen and Monks who have not received any charge from their own Bishop, and even at times some who have been excommunicated by him, betake themselves to the imperial city of Constantinople, and remain there a long time causing tumults, and troubling the settlement of the Church, and subverting other men's houses. The holy Synod has therefore determined, that such persons shall in the first instance be admonished by the Defender of the most holy Church of Constantinople, to depart out of the imperial city; but if they shall impudently continue in the same practices, they are to be cast out against their wills by the said Defender, and to return to their own places.

XXIV. The monasteries which have been once consecrated with the sanction of the Bishop, are to remain monasteries for ever, and the things which belong to them are to be preserved, and they are no more to become secular dwelling-places. But those who suffer this to be done shall undergo the Canonical punishments.

XXV. Since some Metropolitans, as we have been informed, neglect the flocks committed to them, and put off the ordinations of Bishops, the holy Synod has de-

creed that the ordination of Bishops shall take place within three months, unless some unavoidable necessity shall oblige the period of delay to be prolonged. But if he [i. e. the Metropolitan] shall not do this, he shall undergo ecclesiastical punishment. In the mean time the revenues of the widowed Church shall be kept safely by the Steward of the same Church.

XXVI. Since in some Churches, as we have been informed, the Bishops manage the affairs of the Church without Stewards, it is decreed, that any Church having a Bishop, shall also have a Steward out of its own Clergy, who may manage the affairs of the Church with the sanction of his own Bishop, to the end that the administration of the Church may not be without witnesses, and so the goods belonging to it be wasted, and reproach be brought upon the Priesthood. But if the Bishop do not do this, he shall undergo the sentence of the divine Canons.

XXVII. With respect to those persons who carry off women under the pretence of marriage, or who assist or take part with those who do carry them off, the holy Synod has decreed, that if they be Clergymen, they shall be deposed from their rank, and if they be Laymen, they shall be anathematized.

XXVIII. We, following in all things the decisions of the holy Fathers (1), and acknowledging the Canon of the 150 most religious Bishops which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, New Rome. For the Fathers properly gave the Primacy to the Throne of the elder Rome, because that was the imperial city. And the 150 most religious Bishops, being moved with the same intention, gave equal privileges to the most holy throne of New Rome, judging with

reason that the city which was honored with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters, being the second after her. And [we also decree], that the Metropolitans only of the Pontic, and Asian, and Thracian Dioceses, and moreover the Bishops of the aforesaid Dioceses who are amongst the Barbarians, shall be ordained by the above-mentioned most holy Throne of the most holy Church of Constantinople ; each Metropolitan of the aforesaid Dioceses ordaining the Bishops of the Province, as has been declared by the divine Canons ; but the Metropolitans themselves of the said Dioceses shall, as has been said, be ordained by the Bishop of Constantinople, the proper elections being made according to custom, and reported to him.

XXIX. To reduce (1) a Bishop to the rank of a Presbyter is sacrilege : for if there be any just cause for removing any person from the office of Bishop, they ought not to have even the place of a Presbyter : but if they have been without any crime removed from their proper rank, they shall return to the dignity of the Episcopate. Anatolius, the most religious Archbishop of Constantinople, said, They who are reported to have been degraded from the Episcopal dignity to the rank of a Presbyter, if they are indeed punished for any reasonable causes, are not properly worthy to have even the honor of a Presbyter, but if they have been forced down into a lower degree without any reasonable cause, they ought with justice, if they appear upright, to receive again the dignity and sacerdotal authority of the Episcopate.

XXX. Since the most religious Bishops of Egypt (1) have put off for the present subscribing the Epistle of the most holy Archbishop Leo, not as contending against the



Catholic faith, but saying that it is the custom of the Egyptian Diocese to do nothing of the sort without the sanction and order of the Archbishop, and therefore requesting that they may be allowed to defer their subscription till the ordination of the future Archbishop of the great city of Alexandria, it has appeared to us reasonable and humane that this concession should be made to them, upon their remaining in their proper habit in the imperial city, until the Archbishop of the great city of Alexandria shall be ordained. Wherefore they thus remaining in their proper habit, shall either give sureties, if this be possible to them, or shall be trusted upon their oaths.

## NOTES UPON THE CANONS OF CHALCEDON.

I. 1. *In each Synod.*] Before the time of this Council, the Canons which had been enacted by the General Council of Nice, and the five local Councils of Ancyra, Neocæsarea, Gangra, Antioch and Laodiceæ, had been collected into one Code, which is several times quoted in the Acts of this Council, from which it would appear that the Canons contained in it were recognized and received as the common laws of the Church. As however the greater part of these Canons were enacted only by Provincial Councils, some of which were attended by very few Bishops, the Chalcedonian Fathers seem to have thought it right to confirm them by this decree, thus giving them the same authority as they would have had if they had been enacted in the first instance by an Œcumenical Council.

II. 1. *Steward, &c.*] For an account of these officers, see the note upon the 14th Canon of this Council.

III. 1. *The holy Synod.*] This and the following Canon, as also the 20th, were enacted at the suggestion of the Emperor Marcian, who was desirous that the abuses mentioned in them should be corrected, but considered that as the persons to be

affected by them were of the Clergy, it was more proper that the laws should be passed by the Synod in the form of Canons, rather than by the civil powers. See the speech of the Emperor to the Council, Act. vi. and the three chapters which the Secretary Beronicianus, at his command, afterwards read to the assembled Bishops, and which form the subjects of these Canons, although the Council in framing them made some additions and exceptions to the suggestions of the Emperor.

IV. 1. *The Monastic life.*] For a full account of the Ancient Monks, see Bingham, book vii. He shows, that although there were, even from the beginning, persons called ascetics in the Church, who exercised themselves in acts of peculiar strictness and mortification, yet that the monastic life and system was not known till towards the 4th century, and that it probably had its origin in Egypt, after the Grecian persecution, and about the time of Constantine. The first Monks were solitaries, but Pachomius in the time of Constantine procured the building of some Monasteries in Egypt, from whence the custom of living as regulars, in societies, was gradually followed in different parts of the world in succeeding ages. The practice spread rapidly throughout the East, but there were no Monasteries in Rome or Italy, till Athanasius came there, A. D. 340, who first introduced them in those parts, after which they gradually spread throughout the West. The Monks at first were all Laymen, and are so classed in the Canons of the early Councils. No solemn vow or profession either of celibacy or poverty was required of them. The Fathers or Abbots of the Monasteries were however generally Presbyters, and often called to Councils, and allowed to sit and vote there in quality of Presbyters. Thus in the Council of Constantinople, A. D. 448, which condemned Eutyches, 23 Archimandrites subscribed with 30 Bishops. They were however always subject to the authority of the Bishop of the city where the Monastery was established. In process of time some members of these bodies were ordained Presbyters or Deacons, to serve in their own Monasteries, but they were not allowed to encroach upon the duties or rights of the secular Clergy.

2. *Oratory.*] All Churches were frequently called Oratories or houses of prayer, but in this and other Canons, the name

Oratory seems to be restrained to private Chapels or places of worship set up for convenience in private families, still depending upon the parochial Churches, and differing from them in this, that they were only places of prayer, but not for celebrating the Communion : or if that was at any time allowed there to private families, yet at least upon the great and solemn festivals they were to resort for Communion to the Parish Churches. Bingham, b. viii. c. 1. s. 4.

VI. 1. *a Martyry.*] This was the name given to a Church built over the grave of a Martyr, or which was called by his name to preserve his memory. Thus the Church in which this Council was held is called the Martyry of the holy and victorious Martyr Euphemia. Eusebius observes of Constantine, that he adorned his new city of Constantinople with many Oratories, and ample Martyries, by which he at once did honor to the memory of the Martyrs, and as it were consecrated his city to the God of the Martyrs. The Latins, instead of the word Martyrium, commonly called those Churches *Memoriæ Martyrum*. Bingham, b. viii. c. 1. s. 8.

IX. *The Exarch of the Diocese.*] That is, the Patriarch. See note 4, to the Synodal Epistle of the Council of Nice.

This Canon, which limits the appeal of a Bishop or Clergyman against the Metropolitan of a Province to the Patriarch of the Diocese, or to the Bishop of Constantinople, has much troubled the advocates of the Papal supremacy, and the various interpretations which they have had recourse to in order to evade the plain meaning of it, show how subversive it is of the pretensions of the Bishop of Rome. See Beveridge on the Canon.

XI. 1. *Pacifical letters.*] According to the rules and practice of the Ancient Church, no Christian could travel without taking letters of credence with him from his own Bishop, if he meant to communicate with the Church in a foreign country. These letters were of several kinds, according to the different occasions or quality of the persons who carried them. They are generally reduced to three kinds—Commendatory, Communicatory, and Dimissory. The first were such as were granted only to persons of quality, or to persons whose reputation had been called in question, or to the Clergy who had occasion to travel into foreign

countries. The second sort were granted to all who were in the peace and communion of the Church, whence they were also called Pacifical, and Ecclesiastical, and sometimes Canonical. The third sort were given only to the Clergy, when they were removing from one Church to settle in another, and they were to testify that the bearers had their Bishop's leave to depart, whence they were called Dimissory, and sometimes also Pacifical. All these went under the general name of Formed letters, because they were written in a particular form, with some peculiar marks and characters which served as special signatures to distinguish them from counterfeits. Respecting all of them it is to be observed, that it was the Bishop's prerogative to grant them, and no other person might presume to do so, at least without his authority and permission. Bingham, book ii. c. 4. s. 5.

XII. 1. *Pragmatic orders.*] This was the name given by the Greeks to the imperial rescripts, or orders relating to public matters.

The occasion for enacting this Canon arose out of certain transactions which are mentioned in the Acts of the Council. In the fourth Action is the account of the controversy between Photius Bishop of Tyre, and Eustathius Bishop of Berytus. Tyre was the Metropolis of Phœnicia, and as such had Berytus with the other cities of the Province subject to it. Eustathius, the Bishop of Berytus, had however prevailed upon the Emperor Theodosius to divide the Province of Phœnicia into two parts, and to leave the one subject to Tyre, but to constitute Berytus the Metropolis of the other, with all the rights and privileges of a Metropolitan See. This division of the Province was sanctioned by a Council at Constantinople, and Photius himself was compelled to subscribe the decree. When, however, the Council of Chalcedon was assembled, he prayed the Emperor Marcian to send a Pragmatic order to the Council for the purpose of restoring to him his rights as Metropolitan. Marcian however notified to the Bishops, that he did not approve such matters being settled by Pragmatic orders, but according to the laws of the Church. In consequence of this, the imperial judges who were present, and took part in the deliberations of the Council, desired that the Canons which related to this matter might be read ; and the fourth

Nicene Canon was read accordingly. They then decided that Photius had properly the Metropolitan authority over the whole Province, and that Eustathius had no greater privileges than any other Bishop; and the Council ratified this decision by the present Canon. A similar controversy was discussed in this same Council between Eunomius Bishop of Nicomedia, anciently the Metropolis of the whole of Bithynia, and Anastasius Bishop of Nice, who claimed the dignity of a Metropolis for his own see by virtue of a rescript of the Emperors Valentinian and Valens. The Council decided that Nicomedia should retain all the rights and privileges due to it as the Metropolis, and that the Bishop of Nice should have only the honorary title of Metropolitan, without any authority.

XIV. 1. *Readers and Singers.*] These were two of the inferior orders of the Church, respecting the rise, and number, and the precise offices of which there are some differences of opinion amongst the learned. The following account of them is taken from Bingham, book iii. The Council of Trent, and the generality of Roman writers, assert, that they are precisely five in number, and all of Apostolical institution; Subdeacons, Acolythists, Exorcists, Readers, and Doorkeepers; but Bingham shows, that they are only of ecclesiastical, and not of apostolical institution, and that the number is not certainly determined in the records of the primitive Church, some accounts mentioning more than five, and others not so many. It appears therefore, that there was no settled rule in the Church, but that different Churches instituted them for themselves at such times, and in such numbers as they found necessary or desirable. Respecting all of them it may be observed, that although they were in a certain sense reckoned amongst the Clergy, being enrolled in the Canon or list of the Church, so that they might not forsake the service of the Church, and return to a secular life, yet they were not ordained by imposition of hands, like the three superior orders, nor admitted to any share or degree in the Christian Priesthood, but only to attend the Minister in divine service, and perform other lower and ordinary offices in the Church. The names and offices of them were as follows:

*Subdeacons.* The earliest notices of this Minister occur in the



Epistles of Cyprian and Cornelius about the middle of the 3d century. Their office was to prepare the sacred vessels and utensils of the Altar, and deliver them to the Deacon in time of divine service, but they were not allowed to minister as Deacons at the Altar, nor so much as to come within the rails of it to set a paten or cup, or the oblations of the people upon it. They were often sent by the Bishops with their letters to foreign Churches.

*Acolythists.* This order (as distinct from Subdeacons, who were probably sometimes so called in the Greek Church) was peculiar to the Latin Church. Their office was to light the candles of the Church, and to attend the Minister with wine for the Eucharist.

*Exorcists.* During the three first centuries the Bishops and Presbyters were the usual Exorcists of the Church, but towards the end of the third century, they were accounted a distinct order, though one of the inferior. Their office was to lay hands upon the Energumens, or persons possessed with evil spirits, and to repeat over them the prescribed form of words.

*Readers.* Tertullian and Cyprian mention Readers as one of the orders of the Church in their time. Their office was to read the Scriptures to the people from the Ambo or Pulpitum, i. e. the reading desk, which stood in the middle of the church.

*Doorkeepers.* This order is not mentioned before the third or fourth century. Their office was to open and shut the doors of the church, and to give notice of the times of prayer and church assemblies.

*Singers.* These are first mentioned about the beginning of the fourth century, in the Council of Laodicea. Their office was to regulate the Psalmody of the Church, and to take part in it themselves. Their station in the church was in the Ambo or reading desk.

*Copiatae or Fossarii.* Their office was to take care of funerals, and to see that all persons had a decent burial. Especially they were obliged to perform this office for the poor, without exacting anything of their relations on that account.

*Parabolani.* These are reckoned by some amongst the inferior orders of the Clergy. Their office was to attend upon the sick,

and minister to them, whence their name, from the danger attending their office in infectious disorders.

*Catechists.* These were not any particular order, but persons who were appointed particularly to instruct the Catechumens in the first principles of religion, and to prepare them for Baptism. They were sometimes chosen from the inferior orders, sometimes were Priests or Deacons, and sometimes the Bishop himself performed the office.

Besides these various orders which were reckoned amongst the Clergy, there were several officers belonging to the Church, whom it may be as well to mention here, and who were sometimes Clergymen and sometimes Laymen.

*Æconomus. Steward.* This officer was always chosen out of the Clergy, and his office was to manage the revenues of the Church, under the Bishop: and during a vacancy of the see, to look after and take care of the income of the Church, that it might be preserved safe for the succeeding Bishop.

*Defensor,* was an officer of the Church, sometimes a Clergyman, but not always, whose office it was to act as an advocate at law, to defend the rights of the poor, and the liberties of the Church against all aggressors and invaders.

*Paramonarius, Villicus, or Bailiff.* It is not certain what the particular business of this officer was, but the more probable opinion seems to be, that he was a bailiff or steward of the lands of the Church.

*The Sceuophylaces,* or keepers of the sacred utensils, were usually Priests.

*The Interpreters,* whose office was to render one language into another as there was occasion, both in reading the Scriptures, and in the Homilies which were made to the people.

*The Notaries,* were a sort of Secretaries and short hand writers, who took account of the processes against the Martyrs, and afterwards assisted at Councils, writing the Acts, and recording the speeches and disputations, and reading the petitions and other documents produced before the Council.

*The Apocrisarii,* were a sort of Proctors for Bishops, who resided at the imperial City, and managed in the imperial courts

the causes in which their principals might happen to be engaged.

XVI. 1. *A Virgin.*] There were two kinds of sacred Virgins in the ancient Church ; the first, although they devoted themselves to God, and to the service of the Church, and were therefore enrolled in the Canon, or list of the Church (whence they were called Ecclesiastical and sometimes Canonical Virgins), still lived in their fathers' houses, and were supported by them. The other sort, who had their origin after the establishment of Monasteries, lived in communities, and were supported by their own labor, and were called Monastics. All these Virgins made a solemn profession of virginity, but were not bound by any positive vow. They do not appear to have been subjected in early times to any direct ecclesiastical censure if they abandoned their profession and married ; but the laws of the Church gradually increased in strictness, and according to some Canons, they were subjected to the same term of penance as Digamists. Their marriages, however, were not considered null. Bingham, b. vii. c. 4.

XVII. 1. *Newly erected.*] It being the ordinary rule in the ancient Church, that there should be a Bishop in every city, whose Parish or Diocese, comprised the city itself, and those villages and districts which were under the civil jurisdiction of the city, the meaning of this part of the canon seems to be, that if any new city were erected, or any place raised to the dignity of a city by imperial authority, it ought also to have its Bishop, the limits of whose jurisdiction should be coextensive with those of the city, the decree of the former part of the Canon with respect to ordinary cases notwithstanding.

XXII. 1. *By former Canons.*] The common reading here is τοῖς παραλαμβάνουσι, the sense of which is not clear ; Beveridge therefore adopts the reading of some Mss. τοῖς πάλαι κανόνειν, which gives a good sense, referring to such Canons as the 40th Apostolical.

XXVIII. *The holy Fathers.*] Before the passing of this Canon, as Beveridge observes, the Bishop of Constantinople, although he had an honorary precedence granted to him on account of the dignity of the city, and had also occasionally exercised an authority in the ordination of the Metropolitans in certain Dioceses,

had never been canonically raised to the rank of Patriarch, or had any particular Diocese under him. By this Canon however he was raised to that rank, and his patriarchal power was extended over the three Dioceses of Pontus, Asia, and Thrace. This Canon is not found in the collection of John of Antioch, nor in the Arabic paraphrase, nor in the Latin version of Dionysius Exiguus. It exists however in all the other Greek collections, and in the old Latin version before that of Dionysius, but it there occurs among the Canons of Constantinople. There cannot however be any doubts of its authenticity, for the passing of it was strongly but unsuccessfully opposed at the time by the Legates of the Bishop of Rome, and occasioned many remonstrances afterwards, on the part of Leo the then Bishop of that See. The account of what took place at the passing of the Canon is given at length among the Acts of the Council, in the 16th Action: and as the matter is of some importance in its bearing upon the question of the Papal supremacy, an abridged account of it may not be uninteresting.

Upon the meeting of the Council (on the day when the discussion took place), Paschasinus and Lucentius, the Roman Legates, addressed themselves to the imperial Judges, and complained, that on the preceding day, after they, as well as the Judges, had left the meeting, certain things had been brought forward and decreed, contrary to the Canons of the Church, and they requested the Judges to institute an inquiry respecting them. Upon this Aetius, Archdeacon of the Church of Constantinople, said, that it was the common practice in Synods, after settling the more important and necessary matters relating to the Faith, to make also such regulations in other matters as were necessary. That on this occasion the Church of Constantinople had had certain matters to transact, and that they had requested the Roman Bishops to take part in their proceedings, but that those Bishops had refused to do so, alleging that they had no authority for this purpose from the Bishop of Rome. That they had then referred the matters to the imperial Judges, who had desired them to proceed with their business, and they had accordingly done so fairly, openly, and canonically. The Judges desired the account of the proceedings to be read; and Beronicianus, Secretary of

the Consistory, read this 28th Canon, with the subscriptions of all the Bishops who attended the Council annexed to it. Lucentius then asserted, that the Bishops had been forced to subscribe against their inclinations ; but all the Bishops cried out immediately that no one was forced. Lucentius then objected further, that this Canon was contrary to that of the Nicene Council, and founded only upon the decisions of the Constantinopolitan Fathers, which had been passed only eighty years before, and which were not reckoned amongst the Synodical Canons. Aetius, the Archdeacon of Constantinople, then asked the Legates whether they had received any instructions relating to this matter from the Bishop of Rome ; and the Presbyter Boniface, who was joined with Lucentius and Paschasinus in their mission, said, that amongst other things they were charged by the Pope, not to suffer the decision of the holy Fathers to be in any way infringed, but to maintain his dignity ; and, “ if any persons, presuming upon the splendor of their cities, should make any attempt at usurpation, to resist them with proper firmness.” The Judges upon this desired both parties to read the Canons of Nice : and the Roman Legates then read the 6th Canon, beginning it with these words, “ That the Church of Rome has always had the Primacy.” Constantine, Secretary of the Consistory, then read the same Canon from a copy furnished by Aetius, as it is read in the genuine Canons. (See the note upon the 6th Canon of Nice.) He then proceeded to read from the Synodical book of the Council of Constantinople, the three first Canons of that Council. The Judges then asked the Bishops of the Asian and Pontic Dioceses, whether they had been in any way compelled to subscribe the Canon in question ; and they all declared that they had signed it voluntarily, and without any compulsion. Upon this the Judges gave their decision to the following effect : “ That the Primacy and the chief honor should by all means be preserved, according to the Canons, to the Archbishop of Old Rome, and that the Archbishop of the imperial city of Constantinople, New Rome, should enjoy the same privilege of honor. That he should also have power of his own authority to ordain the Metropolitans in the Asian, Pontic, and Thracian Dioceses, who should be elected by the Clergy, and proprietors and most



illustrious persons of each Metropolis, and by all the Bishops of the Province, or the greater part of them; and that he should have the option of bringing the persons so elected to Constantinople, and ordaining them there, or of allowing them to obtain the decree confirming their election to the Bishopric in the Provinces. That, however, as regarded the Bishops of the different Provinces, they should be elected (or ordained χειροτονεῖσθαι), by all the Bishops of the Province, or the greater part of them, the Metropolitan having the right of confirmation according to the Canon of the Fathers, the Archbishop of Constantinople taking no part in such ordinations." This the Judges said was their decision upon the subject, but they desired that the holy and Œcumenical Synod would deign to inform them what was their decision. Upon this all the Bishops cried out at once, that they approved and ratified this decision: but Lucentius entered his protest against all that had been done in his absence, which he said he would report to the Bishop of Rome, who was chief Bishop of the whole Church, that he might declare his sentiments respecting the wrong done to his own See, and the subversion of the Canons.

This was the termination of the Council; but Leo afterwards wrote various letters to the Emperors, to the Bishop of Constantinople, and others, in which, whilst he expressed his complete approval of the proceedings of the Council in matters of faith, he strongly condemned this Canon, which he declared was contrary to the Nicene Canons, and a most unjust usurpation on the part of the Bishop of Constantinople of the privileges of other Bishops, and particularly of those of the Bishops of Alexandria and Antioch, who were next in rank to the Bishop of Rome. He went so far, in one of his letters to the Empress Pulcheria, as to say, that "by the authority of the Apostle Peter, he annulled all that was contrary to the Nicene Canons;" but it is worthy of remark how in all his letters, though he is disposed to magnify his own authority, the whole burthen of his charge against the Bishop of Constantinople is, that the privileges which he claimed were contrary to the Nicene Canons, and an invasion of the independency and rights of other Churches.

XXIX. *To reduce.*] This Canon was more properly a decree

of the Synod, arising out of the dispute between Photius, Bishop of Tyre, and Eustathius, Bishop of Berytus, an account of which is given in the note upon the 12th Canon. Eustathius had degraded the Bishops of the cities (six in number) over which he had usurped the authority, and who had been ordained by Photius, to the rank of Presbyters. The imperial Judges having been informed of this, committed the settlement of the matter to the Council, to whom alone it properly belonged ; upon which the Roman Legates pronounced the sentence contained in the first part of the Canon, and Anatolius repeated it as it appears in the Canon, and all the Bishops confirmed it by acclamation. A full account of this matter is given at the end of the 4th Action of the Council.

XXX. *Bishops of Egypt.*] This Canon also was a decree of the Synod, the account of the making of which is given at length in the 4th Action. Dioscorus, Bishop of Alexandria, having been deposed by the Synod as a follower of Eutyches, the Egyptian Bishops, when called upon to subscribe the letter of Leo, which contained a condemnation of the errors of Eutyches, and had been received and adopted by the Synod, requested to be allowed to defer subscribing to it, till a new Bishop of Alexandria was consecrated, alleging as their reason, that according to the Nicene Canons the Bishops of Egypt might do nothing without the consent of the Metropolitan of Alexandria. The Synod considered this a pretence of the Egyptian Bishops to avoid subscribing to the condemnation of Eutyches, and therefore pressed the subscription : but upon the earnest and continued supplications of the Bishops, who declared that if they subscribed before the appointment of their Metropolitan, they should be murdered on their return to Egypt, and therefore prayed permission to remain at Constantinople till a new Bishop of Alexandria was appointed, the Synod allowed the matter to be so settled, and made the decree which is contained in this Canon.

THE SECOND  
COUNCIL OF CONSTANTINOPLE,  
COMMONLY CALLED  
THE FIFTH ŒCUMENICAL.

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THE fifth Œcumenical Council was summoned by the Emperor Justinian, A. D. 553, to settle the controversy respecting the three Chapters, as they are called, or certain writings of Theodorus Bishop of Mopsuestia, Theodoret Bishop of Cyrus, and Ibas Bishop of Edessa, which supported the Nestorian heresy. The Synod consisted of 165 Bishops, amongst whom were Eutychius Patriarch of Constantinople, Apollinaris of Alexandria, Dominus of Antioch, and Stephanus, Georgius, and Damianus, who attended as proxies of Eustochius Patriarch of Jerusalem. Vigilius Bishop of Rome happened to be at Constantinople at the time, but though he fully concurred in all that was done in the Council, he declined being present at it, alleging that his predecessors had always abstained from personally attending the General Councils. He however took an active part in procuring the recognition of the Council by those of the Western Bishops, who at first were disposed to reject it. This Synod received and confirmed the decrees of the four first General Councils, and condemned the person and writings of Theodorus of Mopsuestia, the writings of Theodoret against the twelve Chapters (or Anathemas) of Cyril of

Alexandria, and against the Council of Ephesus, and in defence of Theodorus and Nestorius ; and also the letter which was said to have been written by Ibas to a Persian heretic, of the name of Maris. The Synod added fourteen anathemas against these and other Nestorian errors. This Council was generally received throughout the East, but some Bishops of the West at first rejected it, under the persuasion that the condemnation of the writings of Theodoret and Ibas was contrary to the Council of Chalcedon, in which those Prelates had been received as orthodox, upon their giving a full explanation of their sentiments, and expressly anathematizing Nestorius and Eutyches. The greater part of these Bishops however soon concurred with the rest of the Church in receiving this Council.

This Council also (as appears from the 11th Anathema, and the declarations in the 6th Council, and in the 2d of Nice) condemned certain opinions of Origen, but the parts of the Acts relating to this matter do not exist ; indeed the whole of the original Greek of these Acts is lost, and what remains of them is only in a Latin translation, with the exception of a few fragments, and a long tract or Epistle of the Emperor Justinian to Menas the Patriarch of Constantinople, against the errors of Origen, and a confession of faith of the same Emperor, both of which are printed in the Collections of Councils at the end of the Acts of this Council. Palmer's Treatise on the Church, vol. ii. p. 186. See also the preface to the Acts in the Collection of Councils ; and for the particulars relating to Theodoret and Ibas, see the Acts of the Council of Chalcedon, Act. viii. and x.

## THE SENTENCE OR DEFINITION OF THE SECOND COUNCIL OF CONSTANTINOPLE.

The preliminary part of this sentence is of considerable length, recapitulating the proceedings of the Council in the examination of the writings of Theodorus, Theodoret, and Ibas, and the grounds upon which the Synod rested their condemnation of the person of Theodorus, after his death, as well as of his writings, and their anathemas against the alleged writings of Theodoret and Ibas, which writings indeed the Council of Chalcedon had previously condemned, although they absolved Theodoret and Ibas themselves, upon their recanting their errors and anathematizing Nestorius. As however this part of the sentence is of little interest, it is not necessary to give it at length; the important part proceeds as follows.

Having thus detailed all that has been done by us, we again confess that we receive the four holy Synods, that is, the Nicene, the Constantinopolitan, the first of Ephesus, and that of Chalcedon, and we have approved, and do approve all that they defined respecting the one faith. And we account those who do not receive these things aliens from the Catholic Church. Moreover we condemn and anathematize, together with all the other heretics who have been condemned and anathematized by the before-mentioned four holy Synods, and by the holy Catholic and Apostolic Church, Theodorus, who was Bishop of Mopsuestia, and his impious writings, and also those things which Theodoret impiously wrote against the right faith, and against the twelve Chapters of the holy Cyril, and against the first Synod of Ephesus, and also those which he wrote in defence of Theodorus and



Nestorius. In addition to these, we also anathematize the impious Epistle which Ibas is said to have written to Maris, the Persian, which denies that God the Word was incarnate of the holy bringer-forth of God, and ever-Virgin Mary, and accuses Cyril of holy memory, who taught the truth, as an heretic, and of the same sentiments with Apollinarius, and blames the first Synod of Ephesus as deposing Nestorius without examination and inquiry, and calls the twelve chapters of the holy Cyril impious, and contrary to the right faith, and defends Theodorus and Theodoret, and their impious opinions and writings. We therefore anathematize the three before-mentioned Chapters, that is, the impious Theodorus of Mopsuestia, with his execrable writings, and those things which Theodoret impiously wrote, and the impious letter which is said to be of Ibas, and their defenders, and those who have written or do write in defence of them, or who dare to say that they are correct, and who have defended or attempt to defend their impiety with the names of the holy Fathers, or of the holy Council of Chalcedon.

These things therefore being settled with all accuracy, we, bearing in remembrance the promises made respecting the holy Church, and who it was that said that the gates of hell should not prevail against it, that is, the deadly tongues of heretics; remembering also what was prophesied respecting it by Hosea, saying, "I will betroth thee unto me in faithfulness, and thou shalt know the Lord," (Hos. ii. 20.) and numbering together with the Devil, the father of lies, the unbridled tongues of heretics, and their most impious writings, will say to them, "Behold, all ye kindle a fire, and cause the flame of the fire to grow strong, ye shall walk in the light of your fire, and the flame which ye kindle." (Is. l. 11.)

But we, having a commandment to exhort the people with right doctrine, and to speak to the heart of Jerusalem, that is, the Church of God, do rightly make haste to sow in righteousness, and to reap the fruit of life ; and kindling for ourselves the light of knowledge from the holy Scriptures, and the doctrine of the Fathers, we have considered it necessary to comprehend in certain Chapters, both the declaration of the truth, and the condemnation of Heretics, and of their wickedness.

1. If any one does not confess that one nature and substance, and one virtue and power of Father, Son, and Holy Ghost, a consubstantial Trinity, one Godhead in three Subsistences or Persons, is to be worshipped, let him be anathema. For there is one God and Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and one Holy Spirit, in whom are all things.

2. If any one does not confess that there are two nati-  
vities of God the Word, the one before the worlds of the Father, from eternity, and incorporeal, and the other, in these latter days, of the very same [Word] who descended from heaven, and being incarnate of the holy and glorious bringer-forth of God, and ever-Virgin Mary, was born of her ; Let him be, &c.

3. If any one says, that God the Word who wrought miracles is a different Person from Christ who suffered, or that God the Word was with Christ when born of a woman, or was in him as one person in another ; and does not confess the one and same Jesus Christ our Lord, the Word of God incarnate and made man, and that the miracles which he wrought, and the sufferings which he voluntarily endured in the flesh, were of the very same Person ; Let him be, &c.

4. If any one says, that the union of God the Word

with man was made according to grace, or operation, or dignity, or equality of honor, or authority, or relation, or affection, or power, or according to his good pleasure, as if man pleased God the Word, in that he thought well of him, as Theodorus in his madness says; or according to the homonymy by which the Nestorians calling God the Word Son and Christ, and naming the man separately Christ and Son, and evidently teaching two Persons, do merely in name, and honor, and dignity, and worship, pretend to acknowledge one Person, and one Son, and one Christ, but do not confess the unity of God the Word with the flesh animated by a reasonable and intellectual soul, made according to composition or subsistence, as the holy Fathers have taught, and therefore one compound Subsistence of Him who is our Lord Jesus Christ, one of the Holy Trinity; Let him be, &c. For since unity may be understood in various manners, they who follow the impiety of Apollinarius and Eutyches studying the destruction of those things [i. e. the distinct natures] which concur, speak of an union by confusion; and the followers of Theodorus and Nestorius delighting in the division [of persons] introduce an union of affection; but the holy Church of God rejecting the faithlessness of both, confesses the union of God the Word with the flesh, according to composition, which is the same as according to subsistence; for the union by composition in the mystery of Christ preserves at the same time without confusion the things [i. e. the natures] which come together, and does not admit of division [of Persons].

5. If any one so understands the one Subsistence of our Lord Jesus Christ, as if it admitted of the signification of more Subsistences than one, and by these means endeavors to introduce in the mystery of Christ two

Subsistences or two Persons, and in thus introducing two Persons says that there is one Person according to dignity, honor, and worship (as Theodorus and Nestorius have madly written, and calumniated the holy Synod of Chalcedon, as if it used the word one Subsistence, according to this impious sense of it), but does not confess that the Word of God is united to the flesh in Subsistence, and that on account of this his one Subsistence or one Person, the Holy Council of Chalcedon acknowledged the one Subsistence of our Lord Jesus Christ; Let him be, &c. For the holy Trinity did not receive any addition of Person or Subsistence from the incarnation of one of the Holy Trinity, even God the Word.

6. If any one says that the holy, and glorious, ever-Virgin Mary, is improperly and not truly the bringer-forth of God, or that she is so only by way of reference, as if a mere man was born to her, and not God the Word, incarnate, and born of her (the birth of the Man being, as they say, referred to God the Word, because He was with the Man at his birth); and calumniates the holy Synod of Chalcedon, as if it called the Virgin the bringer-forth of God according to that impious sense which the execrable Theodorus invented; and whoso calls her the bringer-forth of Man, or Christotocos, that is, the bringer-forth of Christ, as if Christ were not God, and does not confess her to be properly and truly the bringer-forth of God (forasmuch as he who before all worlds was born of the Father, God the Word, was in these last days incarnate and born of her, and the holy Synod of Chalcedon did thus piously confess her to be the bringer-forth of God); Let him be, &c.

7. If any one using the expression of two natures, does not confess that our one Lord Jesus Christ, is to be acknowledged in the Godhead and Manhood, so as to

signify by this expression the difference of the natures of which the ineffable union was made without confusion, neither God the Word being changed into the nature of flesh, nor the flesh into the nature of the Word (for each remains that which it is by nature even after the union in subsistence), but understands this expression in the mystery of Christ of a division of parts : or if in confessing more natures than one in the same our Lord Jesus Christ, God the Word incarnate, he does not understand only that the distinction of the [natures] of which he is composed is not destroyed by the union (for He is one of both and each is of one), but uses the word number in this sense as if each nature had its own separate Subsistence ; Let him be, &c.

8. If any one confessing that out of the two natures of the Godhead and Manhood an unity was formed, or saying that the one nature of God the Word was incarnate, does not understand these things as the holy Fathers taught, viz. that out of the divine and human natures, the union being made in subsistence, one Christ was formed, but endeavors by such words to introduce one nature or substance of the Deity and the flesh of Christ ; Let him be anathema. For we in saying that the only-begotten, God the Word, was united to the flesh in subsistence, do not say that any confusion of the natures took place, but rather we understand that each remaining that which it is, God the Word is united to the flesh, on which account there is one Christ, God and Man, the same consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood. For the Church of God rejects and anathematizes equally those who divide in parts and cut up the mystery of the divine incarnation of Christ, and those who confound it.



9. If any one says that Christ should be worshipped in two natures, by which assertion they introduce two adorations, [one] separately to God the Word, and [another] separately to the man ; or if any one to the destruction or confusion of the Godhead and Manhood, introduces one nature or substance of those things which have come together, and worships Christ in this manner, but does not worship with one act of adoration, God the Word incarnate with his proper flesh, as it has been delivered from the beginning to the Church of God ; Let him be, &c.

10. If any one does not confess our Lord Jesus Christ who was crucified in the flesh, to be true God, and the Lord of glory, and one of the Holy Trinity ; Let him be, &c.

11. If any one does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, Origen, together with their impious writings, and all other heretics who have been condemned and anathematized by the four before-mentioned holy Councils, and those also who have thought or do think like the before-mentioned heretics, and have continued or do continue in their wickedness to their death ; Let them be, &c.

12. If any one defends the impious Theodorus of Mopsuestia, who said, that God the Word was one Person, and Christ another, who suffered inconvenience from the passions of the soul, and the desires of the flesh, and was gradually drawn off from evil, and so rendered better by the progress of works, and made spotless in his conversation ; and that he was baptized as a mere man, in the name of the Father, and the Son, and the Holy Ghost, and by baptism received the grace of the Holy Spirit, and obtained the Sonship, and like an image of the Emperor is to be worshipped in the Per-

son of God the Word, and after the resurrection was made immutable in his thoughts, and altogether impeccable. And again the same impious Theodorus said, that the union of God the Word with Christ was such as the Apostle spoke of respecting husband and wife, "and they two shall be one flesh." And over and above other innumerable blasphemies, he dared to say, that when the Lord after his resurrection breathed upon the disciples, and said, "Receive ye the Holy Ghost," he did not give them the Holy Ghost, but only breathed upon them figuratively. Moreover he says, that the confession which Thomas made when he touched the hands and side of our Lord after his resurrection, saying, "My God and my Lord," was not spoken by Thomas of Christ (for Theodorus does not acknowledge Christ to be God), but that Thomas being bewildered by the miracle of the resurrection glorified God who had raised up Christ. And what is worse, in the interpretation which he wrote of the Acts of the Apostles, Theodorus likened Christ to Plato, and Manichæus, and Epicurus, and Marcion, saying, that as each of them from the doctrine which he invented caused his disciples to be called Platonists, and Manichæans, and Epicureans, and Marcionites, in like manner when Christ had invented a doctrine, his disciples were called Christians after him. If any one therefore defends the before-mentioned impious Theodorus, and his impious writings, in which he poured forth the above-mentioned and numberless other blasphemies against the great God and Saviour Jesus Christ, and does not anathematize him and his impious writings; and all who support and defend him, and say that he was an orthodox expounder, and who have written in his defence, and have been of the same sentiments with him, or who may write in

defence of him or his impious writings, and those who are of the same sentiments with him, or who at any time have been, and have continued or do continue in the same impiety to their death : Let such persons be, &c.

13. If any one defends the impious writings of Theodoret, which he published against the right faith, and against the first holy Synod of Ephesus, and the holy Cyril and his twelve Chapters, and all that he wrote in favor of the impious Theodorus and Nestorius, defending them and their impiety, and on this account calling the doctors of the Church impious, who confess the union in subsistence of God the Word with the flesh, and does not anathematize their writings and those who have been of the same sentiments or are so, and also all those who have written against the right faith, and the holy Cyril, and his twelve Chapters, and who have continued in their impiety unto their death ; Let them be, &c.

14. If any one defends the Epistle which Ibas is said to have written to Maris the Persian Heretic, which denies that God the Word was incarnate and made man of the holy bringer-forth of God, the ever-Virgin Mary, but says that a mere man was born of her, whom he calls a Temple, so that God the Word is one Person, and the man another ; and accuses the holy Cyril, who preached the right faith, of being an Heretic, and writing like the impious Apollinarius ; and blames the first holy Synod of Ephesus for condemning Nestorius without examination or inquiry : and the same impious Epistle calls the twelve Chapters of the holy Cyril impious, and contrary to the right faith, and defends Theodorus and Nestorius, and their impious doctrines and writings. If any one, therefore, defends the said impious Epistle, and does not anathematize it and its defenders, and those who say that it is sound, or any part of it, and those who have

written or do write in defence of it, or of the impiety which is contained in it, and presume to defend it, or the impiety which is inserted in it, by the name of the holy Fathers, or of the holy Council of Chalcedon, and continue in this conduct to their death; Let them be, &c.

We, then, having thus rightly confessed those things which have been delivered to us, as well by the holy Scriptures as by the doctrine of the holy Fathers, and the definitions of the one and same faith of the before-mentioned four holy Councils, and having pronounced a condemnation against the Heretics and their impiety, and also against those who have defended or do defend the three impious Chapters, and have persisted or do persist in their error; if any person shall attempt to deliver, or teach, or write, contrary to this, which we have piously settled, if he be a Bishop, or any of the Clergy, he shall be deprived of his Episcopate or Clergy, as doing things alien to Priests and the ecclesiastical office; but if he be a Monk or Layman, he shall be anathematized.

THE THIRD  
COUNCIL OF CONSTANTINOPLE,  
OR,  
THE SIXTH ŒCUMENICAL.

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THE sixth Œcumenical Council of 170 Bishops, was assembled by the Emperor Constantine Pogonatus, A. D. 680, to terminate the divisions in the Church, which had been caused by the heresy of the Monothelites, who held, that in our Lord Jesus Christ, after the union of the divine and human natures, there was but one will and one operation. This opinion was clearly a subtle form of the Eutychian heresy, and inconsistent with the true doctrine of the coexistence of the divine and human natures perfect and distinct in the Person of our Lord Jesus Christ. The originator of this error was Theodorus Bishop of Pharan, by whom it was communicated to Sergius Bishop of Constantinople, and Cyrus Bishop of Phasis. At the persuasion of these men the Emperor Heraclius issued an edict in favor of the doctrine, and Sergius, by an artful letter which he addressed to Honorius Bishop of Rome, led him also to give his countenance to it. The heresy spread widely through the East, and caused much trouble to the Church for some time. It was supported by Constantine who succeeded Heraclius, and by Constans who succeeded Constantine in the empire; and by Pyrrhus, and after him by Paulus, Bishops of Constantinople. It was condemned in a



Lateran Council, A. D. 642, under Martin I., who was seized in consequence, by Constans, and exiled to the Chersonese, where he died. The troubles still continuing, Constantine Pogonatus, the successor of Constans, summoned this Œcumenical Synod at Constantinople, which was attended (amongst other Bishops) by George Archbishop or Patriarch of Constantinople, and Macearius of Antioch ; and by Peter a Presbyter of Alexandria, and George a Presbyter of Jerusalem, on the part of those Sees ; and by George and Theodore, Presbyters, John a Deacon, and Constantine a Subdeacon, on the part of Agatho Archbishop of Rome : and also by John Bishop of Portus, Abundantius of Paternum, and John of Rhegium, as representatives of 125 Bishops who had attended a Council at Rome, under Agatho, in the beginning of the same year, and upon the same subject. The Synod of Constantinople, having fully examined the controversy, published a definition of faith, in which they received the five preceding Œcumenical Councils, and the Creeds of Nice and Constantinople, and condemned the authors and supporters of the Monothelite heresy. The decrees of this Council were universally approved and received by the Catholic Church. The Acts of the Council remain, but some of the Roman writers, in their anxiety to free Honorius from the charge of heresy, assert (but without any apparent reason), that they have been corrupted in parts, and particularly in those relating to that Pope. See Palmer, *Hist. of Ch.* vol. ii. p. 187, and the authorities there referred to. And also the notes of Binius upon the life of Honorius, and his preface to the Council.

Neither this nor the preceding Council enacted any new Canons of discipline, but a Council was afterwards convened for this purpose at Constantinople, according

to some authors A.D. 692, and according to others A.D. 707. This Council is therefore sometimes called the Quinisextine, as supplemental to the fifth and sixth, but more commonly the Council in Trullo, from the hall in the imperial palace in which the Bishops assembled. It enacted 102 Canons : but these are not to be considered as sanctioned by the authority of the whole Church, never having been formally received by the Western Churches. The first of these Canons acknowledges and confirms all the decrees respecting faith of the six preceding Councils, and anathematizes all persons who do not receive and hold them, or who teach anything contrary to them. The second Canon gives a list of all the Canons of discipline which the Council received and confirmed, and acknowledged as the standing rules of the Church. These are as follows. The 85 Canons which have been delivered in the name of the holy and glorious Apostles. The Canons of Nice, Ancyra, Neo-cæsarea, Gangra, Antioch, Laodicea, Constantinople, Ephesus, and Chalcedon ; and in addition to these, the Canons of Sardica, and Carthage ; and those enacted at Constantinople under Nectarius and Theophilus ; the Canons of Dionysius Archbishop of Alexandria ; of Basil Archbishop of Cæsarea in Cappadocia ; of Gregory Bishop of Nyssa ; of Gregory the divine ; of Amphilochius of Iconium ; of Timothy, Theophilus, and Cyril Archbishops of Alexandria ; and Gennadius Patriarch of Constantinople ; and lastly a Canon of Cyprian. This last is a decision of Cyprian and other African Bishops contained in an Epistle from Cyprian to Januarius, and other Bishops of Numidia, respecting the baptism of heretics. Cyp. Ep. 70. It is to the same effect as the 47th Apostolical Canon.

THE DEFINITION OF FAITH OF THE THIRD COUNCIL OF  
CONSTANTINOPLE. ACT. XVIII.

The holy, great, and Œcumenical Synod which has been assembled by the grace of God, and the religious decree of the most religious and faithful and mighty Sovereign Constantine, in this protected of God and royal city of Constantinople, New Rome, in the Hall of the imperial Palace, called Trullus, has decreed as follows.

The only-begotten Son, and Word of God the Father, who was made man in all things like unto us without sin, Christ our true God, has declared expressly in the words of the Gospel, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." And again, "My peace I leave with you, my peace I give unto you." Our most gentle Sovereign, the champion of orthodoxy, and opponent of evil doctrine, being reverentially led by this divinely uttered doctrine of peace, and having convened this our holy and Œcumenical assembly, has united the judgment of the whole Church. Wherefore this our holy and Œcumenical Synod having driven away the impious error which had prevailed for a certain time until now, and following closely the straight path of the holy and approved Fathers, has piously given its full assent to the five holy and Œcumenical Synods (that is to say, to that of the 318 holy Fathers who assembled in Nice against the raging Arius; and the next in Constantinople of the 150 inspired men against Macedonius the adversary of the Spirit, and the impious Apollinarius; and also the first in Ephesus of 200 venerable men convened against Nestorius the Judaizer; and that in Chalcedon

of 630 inspired Fathers against Eutyches and Dioscorus hated of God ; and in addition to these, to the last, that is the 5th holy Synod assembled in this place, against Theodorus of Mopsuestia, Origen, Didymus, and Euagrius, and the writings of Theodoret against the twelve Chapters of the celebrated Cyril, and the Epistle which was said to be written by Ibas to Maris the Persian), renewing in all things the ancient decrees of religion, and chasing away the impious doctrines of irreligion. And this holy and Œcumenical Synod has by the inspiration of God set its seal to the Creed which was put forth by the 318 Fathers, and again religiously confirmed by the 150, which also the other holy Synods cordially received and ratified for the taking away of every soul-destroying heresy.

The Nicene Creed of the 318 holy Fathers.

We believe, &c.

The Creed of the 150 holy Fathers assembled at Constantinople.

We believe, &c.

The holy and Œcumenical Synod further says, this pious and orthodox Creed of the Divine grace would be sufficient for the full knowledge and confirmation of the orthodox faith. But as the author of evil, who, in the beginning, availed himself of the aid of the serpent, and by it brought the poison of death upon the human race, has not desisted, but in like manner now, having found suitable instruments for working out his will (we mean Theodorus, who was Bishop of Pharan, Sergius, Pyrrhus, Paul and Peter, who were presidents of this royal city, and moreover, Honorius who was Pope of the elder Rome, Cyrus Bishop of Alexandria, Macarius who was lately President of Antioch, and Stephen his disciple), has actively employed them in raising up for the whole



Church the stumbling-blocks of one will and one operation in the two natures of Christ our true God, one of the Holy Trinity; thus disseminating, in novel terms, amongst the orthodox people, an heresy similar to the mad and wicked doctrine of the impious Apollinarius, Severus, and Themistius, and endeavoring craftily to destroy the perfection of the incarnation of the same our Lord Jesus Christ, our God, by blasphemously representing his flesh endowed with a rational soul as devoid of will or operation. Christ, therefore, our God, has raised up our faithful Sovereign, a new David, having found him a man after his own heart, who, as it is written, has not suffered his eyes to sleep nor his eyelids to slumber, until he has found a perfect declaration of orthodoxy by this our collected of God, and holy Synod; for, according to the sentence spoken of God, "Where two or three are gathered together in my name, there am I in the midst of them." Which present holy and Œcumenical Synod faithfully receiving and embracing with open hands the report which was made by the most holy and blessed Pope of old Rome, Agatho, unto our most religious and faithful Sovereign Constantine, and which rejected by name those who preached and taught (as aforesaid) one will and one operation in the incarnate dispensation of Christ our true God; and in like manner receiving another synodical report of the 125 God-loving Bishops to his Godly-wise serenity, as both agreeing with the holy Synod of Chalcedon, and the book of Leo, the most holy and blessed Pope of the said old Rome, which was sent to the holy Flavian, and which the said Synod called a pillar of orthodoxy; and also following the Synodical letters which were written by the blessed Cyril against the impieties of Nestorius, and to the Bishops of the East; and the five holy Synods, and the holy



and approved Fathers, and defining agreeably thereto ; confesses our Lord Jesus Christ, our true God, one of the holy consubstantial and life-giving Trinity, perfect in Godhead, and also perfect in Manhood, the same truly God, and truly man of a reasonable soul and flesh ; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood ; in all things like unto us without sin ; who was begotten of the Father before the worlds according to the Godhead, but in these last days for us and for our salvation [born] according to the Manhood of the Holy Ghost and the Virgin Mary, properly and truly the bringer-forth of God ; to be acknowledged one and the same Christ, Son, Lord, only-begotten, in two natures, without confusion, change, separation, or division, the distinction of the natures being by no means taken away by the union, but rather the propriety of each nature being preserved and concurring in one Person, and one Subsistence, not being parted or divided into two Persons, but one and the same, the only-begotten Son of God, the Word, the Lord Jesus Christ, as the Prophets of old, and Jesus Christ himself, has taught us, and the Creed of the holy Fathers has delivered to us. And in like manner we declare that there are in Him two natural wills and two natural operations, without separation, change, division, or confusion, according to the doctrine of the holy fathers ; and that the two natural wills are not opposed to each other (God forbid), as the impious heretics have asserted, but his human will follows and does not oppose, or contend against, but rather is in subjection to his Divine and Almighty will. For it was necessary that the will of the flesh should be moved, but that it should be subjected to the Divine will, according to the most wise Athanasius ; for as his flesh is called and is the flesh of God the

Word, so also the natural will of his flesh is called and is belonging to God, as he himself says, "I came down from heaven, not that I might do mine own will, but the will of the Father who sent me," calling the will of his flesh his own will, inasmuch as his flesh was his own. For in the same manner as his most holy and spotless flesh with a rational soul was not destroyed by being deified, but continued in the same state and sense, so also his human will being deified was not destroyed, but is rather preserved, as Gregory the divine says, for his will considered as in the Saviour is not contrary to God, being wholly deified. We also confess two natural operations without separation, change, division, or confusion, in the same our Lord Jesus Christ our true God, that is, the divine operation and the human operation, according to the divine preacher Leo, who says most plainly, for each form by its communion with the other works that which it had of its own, the Word working that which belongs to the Word, and the body performing those things which belong to the body: for we must not allow one natural operation of God and a creature, that we may not exalt that which is created into the Divine Substance, nor lower the excellence of the Divine nature into a rank suited to creatures. For we acknowledge the miracles and sufferings of one and the same Person according to the difference of the natures from which they proceed, and in which they have their existence, as the admirable Cyril says. Preserving then always the inconfusedness and inseparability, we declare the whole matter in a few words. We believe that one of the Holy Trinity, and after his incarnation our Lord Jesus Christ, is our true God; and we say that his two natures shone forth in his one Subsistence, in which throughout the whole of his incarnate conversation, he showed forth, not phantasti-

cally but truly, both the miracles and the sufferings, the distinction of natures being recognized in one and the same Subsistence, in that each nature with the communion of the other willed and wrought that which was proper to itself, on which account we confess two natural wills and operations mutually concurring to the salvation of the human race.

These things then being defined by us with the utmost accuracy and care, we decree that it shall not be lawful for any one to bring forward or write or compose any belief, or to understand or teach otherwise. And they who shall dare to compose any other belief, or to bring forward or teach or deliver another Creed to those who wish to turn to the acknowledging of the truth from Heathenism or Judaism, or any heresy, or to introduce any novelty of expression, or newly-invented phrases, to the subversion of those things which we have now defined, if they are Bishops or of the Clergy, they shall be deposed from their order; if Monks or Laymen, anathematized.

# THE CANONS OF THE PROVINCIAL COUNCILS

RECEIVED INTO  
THE CODE OF THE UNIVERSAL CHURCH.

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THE Canons of the five Provincial Synods which follow (as is stated in the note on the first Canon of the Council of Chalcedon), had been collected into one Code previously to the holding of that Council by which they were received and confirmed, and so stamped with the authority of the Universal Church. According to Justellus who published the Code of the Universal Church in 1610, this collection was first made in the reign of Theodosius the Great, soon after the first Council of Constantinople, by one Stephen Bishop of Ephesus, whose name Justellus had seen prefixed to this Code in the Palatine Library, and contained at first only the Nicene, Ancyran, Neocæsarean, Gangren, Antiochian, Laodicean, and Constantinopolitan Canons; those of Ephesus and Chalcedon were afterwards added. See Justell. pref. to Can. of Nice.

That this collection was made and received by the Church previous to the Council of Chalcedon is evident from the manner in which several of the Canons are quoted in that Council. Thus in the 4th Action, in the matter of Carosus and Dorotheus, who had acknowledged Dioscorus as Bishop, though he had been deposed from

his Bishopric, " the holy Synod said, let the holy Canons of the Fathers be read, and inserted in the records ; and Aetius the Archdeacon taking the book read the 83d Canon, If any Bishops, &c. And again the 84th Canon, concerning those who separate themselves, If any Presbyter, &c." These Canons are the 4th and 5th of Antioch. Again, in the 11th Action in the matter of Basianus and Stephanus who disputed about the Bishopric of Ephesus, both requested the Canons to be read, " And the Judges said, Let the Canons be read. And Leontius Bishop of Magnesia read the 95th Canon, If any Bishop, &c., and again out of the same book the 96th Canon, If any Bishop," &c. These Canons are the 16th and 17th of Antioch. Now if we add together the different Canons in the Code of the Universal Church in the order in which they follow in the enumeration of them by the Council of Trullo, and in other documents, we find that the 4th and 5th of Antioch, are the 83d and 84th of the whole Code, and the 16th and 17th of Antioch, the 95th and 96th. Nice 20, Ancyra 25, Neocæsarea 14, Gangra 20 ; all which make 79. Next come those of Antioch, the 4th and 5th of which therefore will be respectively the 83d and 84th, and the 16th and 17th the 95th and 96th.



## THE CANONS OF ANCYRA.

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THE Synod of Ancyra in Galatia was assembled A. D. 315, ten years before that of Nice. It consisted only of eighteen Bishops, who met to determine the cases of those who had lapsed in the time of the persecution under Maximin, and who desired to return to the Communion of the Church.

CANON I. Respecting the Presbyters who have sacrificed, and then again entered into the conflict, not deceitfully but truly, neither having before prepared and arranged the matter, and persuaded others to make it appear that they were exposed to tortures which in fact were applied only in seeming and pretence, it is decreed, that such persons may partake of the honor of their chair, but shall not be allowed to offer or preach (1), or take any part in the performance of the divine offices.

II. In like manner as regards the Deacons who have sacrificed, and then again entered into the conflict, [it is decreed] that they shall indeed have their other honors, but shall desist from all their sacerdotal service, both from the bringing in the bread or cup, and making the proclamations. If however any of the Bishops should perceive in them trouble of mind and meek humiliation, and should wish to grant them any greater privileges,

or on the other hand should see reason to take away anything from them, they are to have authority to do so.

III. As regards those who have fled, and have been taken, or who have been betrayed by their servants, or by some other means have been spoiled of their goods, or have endured tortures, or been cast into prison, still exclaiming that they were Christians; and have been harassed by their persecutors forcibly putting something into their hands, or who have been compelled to receive food, professing all the while that they were Christians, and constantly manifesting grief for what had happened to them, in their habit and appearance and humble way of living, such persons as being without sin in this respect, are not to be repelled from Communion: but if they have been repelled by any one out of excessive strictness, or from ignorance of some things, let them be immediately received. And this decree applies equally to the Clergy and the Laity. Furthermore it has been considered whether Laymen who have fallen under such a necessity may be promoted to the Clergy; and it has been decreed, that such persons having in no respect sinned, may, if their previous course of life is found to be correct, be ordained.

IV. As regards those who have indeed been forced to sacrifice, but who afterwards have eaten before the idols, and who being led away have returned with a cheerful appearance, and have put on a richer garment, and partaken without distinction of the supper which was prepared, it is decreed that they be hearers (1) for a year, and prostrators for three years, and communicants in prayers for two years, and then be admitted to full Communion (2).

V. Such persons however as have come with a mourning dress, and falling down have eaten, but weep-

ing throughout the whole entertainment, after they have fulfilled a period of three years as prostrators, are to be received without offering. But if they have not eaten, let them, after having been prostrators two years, communicate without offering in the third, so as to be received to full Communion in the fourth year. The Bishops, however, are to have the power, upon considering the manner of their conversation, either to deal more leniently with them, or to lengthen their time of probation. But in particular let their previous as well as subsequent life be inquired into, and let favor be meted to them accordingly.

VI. With respect to those who have yielded upon the threat only of punishment, and spoiling of their goods, or of banishment, and have sacrificed, and up to the present time have not repented or been converted, but have come now on the occasion of the holding of this Synod, and taken thought of conversion, it has been decreed, that such persons should be received as hearers to the great day (1), and after the great day should be prostrators for three years, and for two other years should communicate without offering, and then come to the Communion, so as to complete the whole period of six years. But if any persons have been admitted to penitence before the holding of this Synod, the six years shall be reckoned from the time of their admission. If, however, any danger or expectation of death should occur from disease or any other cause, they are to be received, but under limitation.

VII. With respect to those who have taken part in any heathen feast in any place belonging to the heathen, but bringing with them, and eating their own provisions, it is decreed, that they shall be received after having been prostrators for two years, but whether or not with

the oblation, each Bishop is to determine after inquiring into the rest of their life.

VIII. Those, however, who have sacrificed a second or third time, even under violence, must continue prostrators four years, and communicate two years without the oblation, and in the seventh be received to full Communion.

IX. But those who have not only fallen away themselves, but have risen against their brethren, and forced them, or have been the cause of their being forced, must occupy the place of hearers for three years, and for a further six years that of prostrators, and for one year communicate without the oblation, and having thus fulfilled the space of ten years, they are then to be admitted to the Communion. The rest of their life, however, during this time must be inquired into.

X. Those who have been made Deacons, if at the time of their being made they have testified and said, that they must needs marry, because they are unable "to abide so," (1 Cor. vii. 8.) may, if they should afterwards marry, continue in their Ministry, because this was allowed by the Bishop. But if any have kept silence respecting this, and have undertaken at their ordination "to abide so," and should afterwards marry, they must desist from the Ministry.

XI. As regards maidens who have been betrothed and who have afterwards been carried off by force, it is decreed, that they shall be restored to those to whom they were before betrothed, even if they should have suffered violence from those who carried them off.

XII. Those who before Baptism have sacrificed, and afterwards have been baptized, may be promoted to the Clergy, as having been washed from [their sins].

XIII. The Chorepiscopi (1) are not to be allowed to

ordain Presbyters or Deacons, nor the Presbyters of a City, without the permission of the Bishop in writing, in another Parish.

XIV. It is decreed that those of the clergy, being Presbyters or Deacons, who abstain from flesh, should taste it, and then, if they will, abstain from it. But if they do not choose to do so, and will not even eat the vegetables which have been served with flesh, and refuse to obey the Canon, they are to be deprived of their order. (See Apost. Can. 51.)

XV. With respect to those things belonging to the Church which the Presbyters may have sold whilst there was no Bishop, it is decreed, that the property of the Church is to be reclaimed. The Bishop, however, is to decide whether it is desirable to receive the price or not, since it may often happen, that the price paid for the thing sold will bring a greater revenue than the things themselves.

XVI. Concerning those who are or have been guilty of bestial lusts, if they have sinned before the age of twenty, let them, after being prostrators for fifteen years, be admitted to Communion as far as the prayers, and having completed five years in this Communion, let them then partake of the oblation. But let their manner of life during the time of their being prostrators be inquired into. And so let them be gently dealt with. If, however, any have frequently sinned, let them have a long prostration. But if any having exceeded the before-mentioned age, and having wives, have fallen into this sin, let them be prostrators for twenty-five years, and then partake of the Communion as far as the prayers, then having completed five years in the Communion of prayers, let them partake of the oblation. But if any having wives, and having exceeded the age of fifty years



have sinned, let them be admitted to the Communion only at their departure from life.

XVII. Concerning those who have been guilty of bestial lust, and lepers; or have infected others with the leprosy, the holy Synod orders, that they shall pray amongst those penitents who stand exposed to the weather.

XVIII. If any having been appointed Bishops, and not having been received by the Parish to which they were named, wish to invade other Parishes, and to do violence to those who are appointed in them, and stir up seditions against them, they are to be excommunicated. If, however, they wish to sit in the Presbytery where they were formerly Presbyters, they are not to be deprived of that honor; but if they stir up seditions against the Bishops who sit there, the honor of the Presbytery is to be taken away from them, and they are to be expelled.

XIX. Whatever persons make profession of virginity, and make void their profession, are to fulfil the term of digamists (1). But we prohibit virgins from living with men as brothers.

XX. If any man's wife commit adultery, or any man commit adultery, they are to be admitted to Communion in seven years, after passing through the several degrees of penance.

XXI. With respect to those women who commit fornication, and destroy that which they have conceived, and who employ themselves in making drugs for procuring abortion, it was formerly decided, that such persons should be prohibited from communicating until the time of their death. We agree to the propriety of this decision; but being disposed to adopt a more lenient resolution, we decree, that they shall complete a period of

ten years of penitence through the established degrees. (See Can. 9.)

XXII. With respect to cases of involuntary homicide, a former decree orders that the penitent shall be admitted to Communion in seven years, passing through the established degrees: but this second that he shall complete a period of five years.

XXIII. In cases of wilful homicide, the penitent must continue amongst the prostrators, and be admitted to Communion at the close of life.

XXIV. They who use soothsaying, and follow the customs of the Gentiles, and bring persons into their houses for the framing of charms, or for lustrations, are to be subjected to the Canon of five years of penance, according to the established degrees, i. e. three years of prostration, and two of prayers without the oblation.

XXV. A certain man who had betrothed a virgin corrupted her sister, who conceived a child. After this he married his betrothed, but the one who had been corrupted hung herself. They who were privy to this transaction were commanded to be received amongst the co-standers in ten years, passing through the established degrees.

#### NOTES.

Canon I. 1. *Offer or preach.*] The distinction between the officers of Presbyter and Deacon is clearly marked in this and the following Canon by the different words applied to them. The Presbyter was ordained προσφέρειν καὶ ἡμιλεῖν, to offer and preach, that is, to consecrate the elements in the Eucharist, and to preach to the people. The Deacon was only ἀναφέρειν καὶ κηρύσσειν, that is, to bring the bread and wine to the Presbyter, and to make certain proclamations respecting prayers, in various parts of the Liturgy. This was their ordinary office, and though Deacons were sometimes permitted to preach, they were never allowed to consecrate the elements. (See Bingham, b. ii. c. xx. s. 5, 8, 11.)

IV. 1. *Hearers.*] For the account of the various orders and degrees of penitents in this and the following Canons, see the note on the 8th Nicene Canon.

2. *Communion.*] τὸ τέλειον, the perfection. This name is very frequently given to the Holy Eucharist in the ancient Canons, as being "that sacred mystery which unites us to Christ, and gives us the most consummate perfection that we are capable of in this world." (Bingham.)

VI. 1. *The great day.*] That is, Easter day. The great reverence which the Primitive Church, from the very earliest ages, felt for the holy festival of Easter, is manifested by the application of the epithet Great, to everything connected with it. The preceding Friday, i. e. Good Friday, was called the Great Preparation, παρασκευὴ, the Saturday, the Great Sabbath, and the whole week, the Great Week.

XIII. 1. *Chorepiscopi.*] This Canon in its present form, as it exists in all the Greek copies, is utterly unintelligible, and the Greek commentators do not give us any assistance, excepting that John of Antioch reads in *each* Parish, instead of *another*. The old Latin interpreters, however, furnish us with what appears certainly to have been the true reading. "The Chorepiscopi are not to be allowed to ordain Presbyters or Deacons, nor the Presbyters of a City to *do anything* without the permission of the Bishop in writing in each Parish." This is the interpretation of Isidore Mercator, of Hadrian I. in the Epitome of Councils which he sent to Charlemagne, and also of Fulgentius Ferrandus, Deacon of Carthage. (v. Bev. in Can.)

XIX. 1. *Digamists.*] According to some of the Ancient Canons, Digamists were to be suspended from Communion for one or two years, though Beveridge and others doubt whether the rule was not meant to apply to such marriages only as were contracted before a former one was dissolved. Bingham thinks that it was intended to discountenance marrying after an unlawful divorce. It is clear from Tertullian's arguments in his treatise de Monogamia, that the Primitive Church did not censure second marriages when the first was cancelled by death. (See Bingham, b. xv. c. iv. s. 18.)

## THE CANONS OF NEOCÆSAREA.

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THE Synod of Neocæsarea in Pontus was held in the same year with that of Ancyra, or the following one, and therefore, also before that of Nice. It was attended by about the same number of Bishops as that of Ancyra, and several of the same Bishops.

CANON I. If a Presbyter marry, let him be removed from his order ; but if he commit fornication or adultery, let him be altogether cast out, and be brought to penance.

II. If a woman marry two brothers, let her be cast out even unto death, if she will not be persuaded to dissolve the marriage : but for lenity's sake she shall be admitted to repentance at the time of death, if she says that in the event of her recovery she will dissolve the marriage. If, however, a woman or her husband die in such a marriage, penance is not to be easily allowed to the survivor.

III. With respect to those who fall into many marriages, the prescribed time is well known, but their repentance and faith may shorten the term.

IV. If any man lusting after a woman purposes to lie with her, but his intention does not come into act, it is manifest that he has been saved by grace.

V. If a Catechumen has entered into the church and stood in the station of Catechumens, and yet be guilty of sin; if he be a kneeler, let him become an hearer upon desisting from his sin; but if he continue to sin when an hearer, let him be cast out. (See note on Nic. Can. xiv.)

VI. With respect to a woman who may be with child, it is decreed, that she is to be baptized whenever she will: for the woman has not any communion with the child in this matter, because each person's particular purpose is shown by his own profession.

VII. A Presbyter must not be a guest at the wedding of a person who is marrying a second time; for whereas the digamist needs to undergo penance, what a Presbyter must he be who sanctions the marriage by his presence at the feast?

VIII. If the wife of any one has been clearly convicted of adultery whilst he was a Layman, a man so circumstanced cannot be admitted to the Ministry. But if she has committed adultery after his ordination, he ought to put her away. If, however, he continues to live with her, he cannot retain the ministry which had been committed to him.

IX. If a Presbyter who had formerly sinned with his body should be promoted, and should confess that he sinned before ordination, let him not make the offering. Let him, however, continue in the rest of his offices on account of his diligence in other respects. For many have asserted that ordination remits sins. But if he does not confess, and cannot be convicted clearly, he is to act upon his own responsibility.

X. In like manner a Deacon, if he has fallen into the same sin, may retain the rank of Minister.

XI. Let not a man be ordained Presbyter under thirty years of age, notwithstanding he may be in every respect



worthy, but let him be reserved. For the Lord Jesus Christ was baptized, and began to teach in his thirteenth year.

XII. If any man has been baptized (1) in sickness, he must not be promoted to be a Presbyter, for his faith was not of his own free choice, but of necessity. Unless perhaps an exception is made on account of his subsequent diligence and faith, or on account of a scarcity of men.

XIII. Country Presbyters may not offer in the Church of the City, the Bishop or Presbyters of the City being present, nor give the bread or cup with prayer. If, however, these should happen to be absent, and he [a Country Presbyter] be called alone to the prayer, he may give it.

XIV. The Chorepiscopi are after the pattern of the Seventy; but as partners in the Liturgy, on account of their diligence towards the poor, they are honored so as to offer.

XV. The Deacons ought to be seven according to the Canon, even if the City be very great. This is proved by the Book of the Acts.

#### NOTES.

Canon XII. 1. *Baptized.*] Literally, enlightened, which was a common term in the Primitive Church for Baptism. *In sickness.* It being undoubtedly believed that Baptism was a complete cleansing from all previous sin, many persons were disposed to delay their Baptism till the approach of death; a practice which was severely censured and discouraged by the Primitive Church. They did not, indeed, at all deny the efficacy of such Baptism (which was called Clinic Baptism, i. e. Baptism in bed), but considered those who adopted it highly blameable, and, therefore, subjected them to such disqualifications as that in this Canon. That this was an old rule of the Church appears from the account which

Cornelius gives of the ordination of Novatian more than fifty years before the celebration of this Council, to which ordination the whole of the Clergy and many of the people objected as unlawful, because he had received Clinic Baptism.

Canons XIII. and XIV. These two Canons are commonly joined together, making the whole number of the Canons of this Council fourteen only.

## THE CANONS OF GANGRA.

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THE Synod of Gangra in Paphlagonia was held after that of Nice, but before that of Antioch, i. e. between A. D. 325, and 341, but the exact year is not known. It was assembled for the purpose of condemning the tenets of a certain Eustathius, respecting whose person nothing is known for certain, but whose tenets are summarily stated in a Synodical Epistle, which was addressed by the Bishops who attended the Council to their fellow-Bishops in Armenia, and signed by fifteen Bishops, and are particularly condemned in the Canons.

CANON I. If any one condemns marriage, or abhors and condemns a woman who sleeps with her husband, and is faithful and pious, as not being able to enter into the kingdom ; Let him be Anathema.

II. If any one condemns him who with piety and faith eats flesh without the blood, and not having been offered to idols or strangled, as having no hopes on account of his eating ; Let him be, &c.

III. If any one teaches that a servant may under pretence of godliness despise his master, and withdraw from his service, and not that he should serve his master with good will and all honor ; Let him be, &c.

IV. If any one asserts concerning a married Presbyter,

that it is not lawful to partake of the oblation when he performs the divine service ; Let him be, &c.

V. If any one teaches that the house of God, and the assemblies held therein, are to be despised ; Let him be, &c.

VI. If any one holds a private meeting out of the Church, and despising the Church performs ecclesiastical offices without the concurrence of the Presbyter and the consent of the Bishop ; Let him be, &c.

VII. If any one will take of the fruits offered to the Church, or give them out of the Church, contrary to the will of the Bishop, or of him who has the charge of such things, and will not act in accordance to their wishes ; Let him be, &c.

VIII. If any one gives or receives the fruits besides the Bishop, or him who has been appointed to dispense the benefactions ; let both the giver and the receiver be Anathema.

IX. If any one preserves his virginity or contains, abstaining from marriage as abominating it, and not on account of the excellence and holiness of virginity itself ; Let him be, &c.

X. If any one of those who preserve their virginity for the Lord's sake, insults those that are married ; Let him be, &c.

XI. If any one despises those who make love-feasts out of faith, and call together the brethren in honor of the Lord, and will not partake of the invitations because he despises that which is done ; Let him be, &c.

XII. If any one under a pretence of asceticism uses a cloak, and as if he thus acquired righteousness condemns those who with piety wear the berus (1), and use other common and accustomed clothing ; Let him be, &c.

XIII. If any woman under pretence of asceticism

changes her clothing, and instead of the customary women's clothing, puts on that of a man; Let her be, &c.

XIV. If any woman leaves her husband, and will separate from him as abhorring marriage; Let her be, &c.

XV. If any one leaves his own children, and does not train them, as far as he can, to becoming piety, but under pretence of asceticism neglects them; Let him be, &c.

XVI. If any children, particularly of believers, withdraw from their parents under pretence of religion, and do not render the suitable honor to their parents, making it appear as if they honored religion before them; Let them be, &c.

XVII. If any woman under pretence of godliness cuts off her hair which God has given her for a memorial of subjection, as she thus dissolves the precept of subjection; Let her be, &c.

XVIII. If any one out of a pretence of asceticism fasts upon the Lord's day; Let him be, &c.

XIX. If any of the ascetics, without bodily necessity, behaves himself insolently, and breaks the fasts which have been commonly delivered and observed by the Church, having perfect use of his reason; Let him be, &c.

XX. If any one from a proud disposition blames and abhors the assemblies [in honor] of the Martyrs, or the divine services which are therein performed, or the commemorations of them; Let him be, &c.

We however write these things, not as cutting off those in the Church of God, who wish to lead an ascetic life, according to the Scriptures, but those who take up the pretence of such exercise out of pride, exalting them-



selves above others who live in a more simple manner, and introducing novelties contrary to the Scriptures, and the Ecclesiastical Canons. We do indeed admire virginity coupled with humility, and allow of continence with godliness, and gravity. We also admit of a retreat from worldly business with humility ; but at the same time we reverence the holy connection of marriage, and do not set at naught wealth with righteousness and beneficence. We praise simplicity and frugality in clothing without any over-curious regard for the body, and have an aversion for dissolute and luxurious excess in dress. We reverence the house of God, and embrace the assemblies which take place in them as holy and profitable, not as confining godliness within the houses, but honoring every place which is built in the name of God, and approving of the assembling in the Church itself for the common benefit ; and we praise the exceeding benefactions of the brethren as being made according to the traditions through the Church to the poor ; and to speak summarily, we desire that all things that have been delivered by the holy Scriptures, and by the Apostolical traditions, should be done in the Church.

## NOTE.

Canon XII. I. *Cloak*, περιβόλαιον. *Berus*, βήρος.] It is not by any means clear what was the difference between these two garments, nor is it material to enter into a discussion upon the subject. The object of the Canon is plain and reasonable.

## THE CANONS OF ANTIOCH.

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THE Synod of Antioch in Syria was held A. D. 341, on the occasion of the dedication of the famous Church at Antioch which was begun by Constantine the Great, and completed by Constantius, and which was called the Golden Church. From this circumstance the Council is often called the Council of Antioch in Encæniis. It was attended by 90 or 97 Bishops, most of whom were Arians or suspected of Arianism. They did not however attempt to bring forward their heretical opinions; on the contrary they artfully concealed them, their principal object at the time being to prevent the restoration of Athanasius to the See of Alexandria, and the confirmation of Paul in the See of Constantinople. In order the more effectually to disguise their object so as to elude the opposition of the Catholics, they in their first Canon professed great reverence for the Nicene Council, and renewed the decree of that Council respecting the celebration of Easter, which had been also previously defined in the 7th Apostolical Canon. They then proceeded to establish other Canons, framed in almost the very words, and in the same order as they occur in the Apostolical Canons, so as to appear to be establishing no new laws, but merely republishing and confirming the old laws of the Church. After the 10th Canon, however,

they introduced the 11th and 12th, which were intended to apply to the case of Athanasius, who having been deposed by the Synod of Tyre, had been restored to his See by the authority of the Emperor Constantine only. The same object appears also in the 14th and 15th Canons. In like manner the 16th and 17th Canons were introduced with a view to the case of Paul of Constantinople, who had been elected to that See in opposition to the wishes of the Arians, and without the consent, as they affirmed, of Theodore of Heraclea, the Metropolitan of Thrace. To carry on the deceit, the Council then added the remaining Canons from the Apostolical Canons. Notwithstanding, however, the apparently bad intentions of the Antiochian Synod, the Canons which were enacted or sanctioned by it were unobjectionable, or rather excellent in themselves ; and having been received into the Code of the Universal Church, and so confirmed by the Council of Chalcedon, they have equal authority with the rest of that Code.

On comparing the Canons published at Antioch with the corresponding ones in the Apostolical Canons, it cannot be doubted that the latter are the original. This is evident, 1. From the more simple form of the Apostolical Canons, which in most instances are amplified, and rendered more clear in those of Antioch. 2. From the circumstance of the frequent reference made in the Antiochian Canons to other Canons as well known and established, which in no instance is done in the Apostolical. 3. From a particular comparison of the 9th Canon of Antioch with the 34th Apostolical ; and the 24th and 25th of Antioch with the 40th and 41st Apostolical. In the 34th Apostolical, the Chief Bishop is simply called the first Bishop ; in the 9th of Antioch he is styled the Metropolitan. This term, however, was

not introduced till the beginning of the fourth century, but when introduced it universally prevailed. This not only proves that the Apostolical Canons are older than those of Antioch, but also that they were collected previously to the close of the third century. It is observable also that the expression in them, "the Bishops of each nation," is altered in those of Antioch into "Bishops of each Province." Again, in the 41st Apostolical there is only mention of the goods of the Church, but in the Antiochian of rents and farms, which shows that the former Canon was made before the time of Constantine, when the Church generally was not endowed with any houses or lands, which it was at the time of the Council of Antioch. It is observable also as a proof of the high estimation in which the Apostolical Canons were held, that the Council of Antioch in its 20th Canon respecting the annual Synods, adopts the rule of these Canons as to the time for the first of the Synods, in preference to that of Nice. It is probable from this, as Beveridge observes, that the Apostolical Canons were the rules of the Church in the parts of Antioch, and that therefore the Antiochian Fathers thought proper to retain them in this instance as the ancient customs. See *Bev. Cod. Can. Eccl. prim. vind. cap. 4.*

CANON I. Let all who dare to set aside the decree of the holy and great Synod which was assembled at Nice, in the presence of the pious and most religious Sovereign Constantine, respecting the holy and salutary feast of Easter, be excommunicated, and cast out of the Church, if they continue to persist in their opposition to what has been rightly decreed. This indeed is said more particularly with respect to the Laity; but if any of those who preside in the Church, whether a Bishop, Presbyter, or

Deacon, shall dare, after this decision, to follow his own fancies, to the subversion of the people and the troubling of the Churches, and to keep the feast with the Jews, the holy Synod decrees that he shall henceforth be an alien from the Church, as being not only guilty of sin himself, but the cause of destruction and subversion to many ; and it not only removes such persons themselves from the divine service, but also all those who shall dare to communicate with them after their deprivation. And it further decrees, that those who are thus deposed shall be deprived of the outward honor of which the holy order, and the priesthood of God partakes. Apost. Can. 7.

II. Let all those who come into the Church and hear the holy Scriptures, but do not communicate in prayer with the people, or, in a disorderly manner, turn away from the holy receiving of the Eucharist, be cast out of the Church, until having confessed and shown fruits of repentance, and having earnestly requested it, they may obtain pardon. Further, it is unlawful to communicate with those who are excommunicated, or to enter into their houses, and pray with those who do not pray with the Church, or to receive in any Church those who do not join the assemblies in another. But if it shall appear that any of the Bishops, or Presbyters, or Deacons, or any one on the list of the Church, communicates with excommunicated persons, let him also be excommunicated, as confounding the rule of the Church. Apost. Can. 8, 9, 10, 11, 12, 13.

III. If any Presbyter, or Deacon, or any other who does at all belong to the Priesthood, shall leave his own Parish and go to another, and at last removing entirely from his own, continues for a long time in another Parish, let him no longer take part in the divine service, particularly if his own Bishop calls and exhorts him to return



to his own Parish, and he will not obey. If, however, he persists in his disorderly practice, let him be entirely deposed from the service, and be allowed no place for returning. But if another Bishop receives a man who has been deposed on this account, let him also be deposed by the common Synod, as one who breaks the laws of the Church. Apost. Can. 15, 16.

IV. If any Bishop being deposed by a Synod, or a Presbyter, or Deacon by his own Bishop, shall dare to perform any part of the divine service, whether a bishop according to former custom, or a Presbyter, or Deacon, he shall be no longer allowed to do so, nor shall he have any hope of restoration or defence in another Synod. Moreover, all those who communicate with him shall be cast out of the Church; and particularly if after having been acquainted with the sentence passed against those who have been before mentioned, they dare to communicate with them. Apost. Can. 28.

V. If any Presbyter or Deacon, despising his own Bishop, has separated himself from the Church, and collected a private congregation, and erected an altar, and when his bishop has summoned him refuses to obey, and will not attend nor submit upon a first and second summons, let him be utterly deprived, and have no further remedy, nor be capable of regaining his rank. But if he persists in troubling and disturbing the Church, let him be corrected as a seditious person by the secular power. Apost. Can. 31.

VI. If any one has been excommunicated by his own Bishop, let him not be received by any other (unless indeed he should be previously received by his own Bishop) until a Synod has met, and he having come before it and made his defence, and satisfied the Synod, has received a different sentence: and let this decision

hold good with respect to Laymen, and Presbyters, and Deacons, and all who are reckoned amongst the Clergy. Apost. Can. 12. 32.

VII. Let no strangers be received without pacifical letters. Ap. Can. 33.

VIII. Let not the Presbyters who are in country places give canonical letters, or at any rate let them only send letters to the neighboring Bishops. The Chorepiscopi however who are of good reputation, may give pacifical letters.

IX. It behooves the Bishops in every Province to own him who presides over the Metropolis, and who is to take care of the whole Province : because all who have business come together from every side to the Metropolis. Wherefore also it has been decreed, that he should have a precedence of rank, and that the other Bishops should do nothing of consequence without him, according to the ancient Canon which we have received from our Fathers ; or at any rate only those things which belong to each particular Parish, and the districts which are under it. For each Bishop is to have authority over his own Parish, and to administer it with that piety which concerns every one, and to make provision for all the district which is under his City, to ordain Presbyters and Deacons, and to determine everything with judgment, but let him attempt to do nothing further without the Bishop of the Metropolis ; and let him not do anything without the consent of the others. Ap. Can. 34.

X. The holy Synod decrees, that those who are in villages or rural districts, or those who are called Chorepiscopi, although they may have received the ordination of a Bishop, should have their own limits, and administer the Churches which are subjected to them, and be content with the care and management of those ; and

they may ordain Readers, and Subdeacons, and Exorcists. They must however be satisfied with promoting such officers, and not dare to ordain either a Presbyter or Deacon, without the Bishop of the City to which they and their district are subject. But if any one dares to go beyond what is defined, he shall be deprived of the rank which he holds. And the Chorepiscopus is to be made by the Bishop of the City to which he is subject.

XI. If any Bishop, or Presbyter, or any one on the list [of the Clergy] presumes to go to the Emperor, without the consent in writing of the Bishops of the Province, and especially of the Metropolitan, he shall be deposed and cast out not only from communion, but also from the rank which he holds, as daring to trouble the ears of our most religious Sovereign contrary to the laws of the Church. If, however, any absolute necessity obliges him to go to the Emperor, he must do this with the advice and consent of the Metropolitan and other Bishops of the Province, and be furnished with letters from them on his setting forth.

XII. If any Presbyter or Deacon having been deposed by his own Bishop, or any Bishop by a Synod, shall dare to trouble the ears of the Emperor, whereas he ought to have recourse to a greater Synod of Bishops, and to refer to these Bishops what he considers to be right, and abide by their examination and decision; if then despising these he shall trouble the Emperor, he is not to be entitled to one pardon, nor be allowed another hearing, nor have hope of any future restoration.

XIII. Let no Bishop dare to pass from one Province to another, and ordain any persons in the Churches to the dignity of officiating, not even if he bring others with him, unless he has come upon a written invitation from

the Metropolitan, and the other Bishops of the country into which he is come. If, however, no one inviting him, he shall proceed disorderly to the ordination of any persons, and to the regulation of ecclesiastical matters which do not belong to him, the things which are done by him shall be annulled, and he himself suffer the punishment proper for his insubordination and unreasonable attempts, being deposed forthwith by the holy Synod. Ap. Can. 35.

XIV. If any Bishop be tried upon any accusations, and it should happen that the Bishops differ respecting him, some pronouncing him upon his trial innocent and some guilty, the holy Synod decrees, that for the settling of all disputes, the Bishop of the Metropolis shall call in some of the neighboring Province to join in the judgment and terminate the dispute, and confirm what is resolved upon with those of the Province.

XV. If any Bishop, having been charged with any accusations, is judged by all the Bishops of the Province, and they shall all pronounce an unanimous sentence against him, he is not to be judged by any others, but the unanimous sentence of the Bishops of the Province shall remain firm.

XVI. If any Bishop without a See throw himself upon a vacant Church, and usurp the throne without a full Synod, he shall be cast out, even although the whole people whom he has usurped should choose him; and that Synod is to be accounted a full one at which the Metropolitan is present.

XVII. If any Bishop having received the ordination of a Bishop, and being appointed to preside over a people, will not accept of the office, nor be persuaded to go to the Church committed to him, let him be excommunicated, until he is either constrained to accept it, or a full

Synod of the Bishops of the Province come to some determination respecting him. Ap. Can. 37.

XVIII. If any Bishop being ordained to a Parish does not go to it, not from any fault of his own, but either on account of the refusal of the people, or any other cause not proceeding from himself, he shall partake of the honor and office [of a Bishop], provided he does not disturb the affairs of the Church in which he joins the assembly. And he is to wait for what the full Synod of the Province shall determine when it judges the case.

XIX. A Bishop is not to be ordained without a Synod, and the presence of the Metropolitan of the Province. And when he is present it is altogether better that all the fellow-liturgists in the Province should meet together with him. The Metropolitan should, therefore, convoke them by letter ; and if all can meet it is better, but if this is difficult, it is altogether necessary that the greater part of them should be present, or give their consent in writing, so that the appointment may be made with the presence or consent of the greater part. But if things be done contrary to the established rules, the ordination shall be null. If, however, the appointment be made according to the established Canon, and some out of private contentiousness oppose it, the votes of the majority shall hold good. Ap. Can. 1. Nic. 4. 6.

XX. For the occasions of the Church, and for the settlement of controversies, it is decreed, that it is right that Synods of the Bishops should take place in every Province twice in the year, the one after the third week of the festival of Easter, so that the Synod may be completed in the fourth week of the Pentecost, and the second Synod to take place on the Ides of October, which is the 10th of the month Hyperberetæus. To these Synods the Bishop of the Metropolis is to summon



the other Bishops of the Province ; and Presbyters and Deacons, and all who think that they have been in any way aggrieved, may come and obtain the judgment of the Synod. But no persons may gather Synods of themselves, without those who have the charge of the Metropolitan Sees. Ap. Can. 37. Nic. 5.

XXI. A Bishop must not be translated from one Parish to another, neither throwing himself into it of his own accord, nor being forced by the people, nor constrained by the Bishops, but must remain in the Church to which he was originally called, and not be translated from it, according to the decree which has been formerly made upon this subject. Ap. Can. 14. Nic. 15.

XXII. A Bishop must not enter into another city which is not subject to him, nor into a district which does not belong to him, to ordain any one ; nor appoint a Presbyter or Deacon in places subject to another Bishop, unless with the consent of the proper Bishop of the district. But if any one dares to do this, the ordination shall be null, and he himself be punished by the Synod. Ap. Can. 35.

XXIII. A Bishop is not to be allowed to appoint another in his stead even at the close of life. If, however, any such thing be done, the appointment shall be null, and the law of the Church shall be preserved which says, that a Bishop shall not be made without a Synod, and the decision of the Bishops, who after the decease of the former Bishop have the power of promoting a deserving man. Ap. Can. 76.

XXIV. It is right that what belongs to the Church should be preserved to the Church with all possible care, and good conscience, and fidelity towards God, the Inspector and Judge of all. It is fit also that these things should be administered by the judgment and

authority of the Bishop, who is entrusted with all the people, and with the souls of the congregation. And the things belonging to the Church should be clearly distinguished and well known to the Presbyters and Deacons, so that they may know for certainty what is the property of the Church, and have nothing concealed from them; that if it shall happen that the Bishop departs this life, the things which belong to the Church being clearly known, neither may they be embezzled or lost, nor the private property of the Bishop be troubled under a pretence of its belonging to the Church. For it is just and pleasing before God and man, that the private property of the Bishop should be left to whom he will, and that of the Church preserved to it, so that neither may the Church suffer loss, nor the Bishop's goods be confiscated under pretence of the Church, nor those persons who belong to him be brought into suits, on account of which he may after his death be evil spoken of. Ap. Can. 40.

XXV. The Bishop ought to have power over the possessions of the Church, so as to dispense them to all those who are in want, with all piety and fear of God. And if need be, he is himself to partake of what he requires for his own necessary uses, and for those of the brethren to whom he has to show hospitality, that they may not be under straits in any respect, according to the divine Apostle, who says, "having food and raiment, let us be therewith content." If, however, he will not be content with such things, but perverts the Church revenues to his own family uses, and does not manage the rents of the Church, or the fruits of its lands, with the consent of the Presbyters and Deacons, but commits authority to his own domestics, or kindred, or brothers, or sons, so that the accounts of the Church may be clandes-

tinely injured by such persons, he himself shall be accountable to the Synod of the Province. And if in any other way the Bishop or the Presbyters who are with him are accused of perverting to their own use the things which belong to the Church (whether from farms or any other ecclesiastical source), so that the poor are afflicted, and an accusation and blame be attached to the account, and to those who administer it, let these persons also be subject to correction, the holy Synod determining what is proper. Ap. Can. 41.

## THE CANONS OF LAODICEA.

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THIS Synod was held at Laodicea in the region of Phrygia Pacatiana, and was attended by many Bishops of the neighboring Provinces. The year in which it was held is not known, but from the Canons being placed in the Code after those of Antioch, it is most probable that it was after that Synod; and Beveridge adduces some probable reasons for supposing that it was in or about A. D. 365. Baronius and others suppose that it was prior to that of Nice, but there is no authority for this opinion; indeed it is contradicted by the circumstance of the Photinians being mentioned in the 7th Canon, who were not known till some years after the Council of Nice.

CANON I. It is right according to the ecclesiastical Canon that those who have been freely and lawfully joined in second marriages, and not clandestinely, having passed a short time, and given themselves to prayers and fasting, should by indulgence be allowed the Communion.

II. Those who have offended in divers particulars, and who continue instant in prayer with confession and repentance, and are perfectly converted from their wickedness, shall have a certain time of penance assigned to

them according to the quality of the offence, and then by the mercy and goodness of God be brought to Communion.

III. A man who has lately been baptized ought not to be promoted to the Sacerdotal order. Ap. Can. 80. Nic. 2.

IV. Those who belong to the Sacerdotal order ought not to lend, and receive usury, and what is called the Hemioliaë. Ap. Can. 44. Nic. 17.

V. Elections [or ordinations] are not to be made in the presence of the Hearers.

VI. Heretics are not to be allowed to enter into the house of God, whilst they continue in their heresy.

VII. Those who have been converted from the heresy of the Novatians, the Photinians, or the Quartodecimans, whether they were ranked as Catechumens or as Believers amongst them, are not to be received before they anathematize every heresy, and particularly the one in which they were implicated; and those who were called Believers amongst them, having learned the Creeds, and having been anointed with the holy chrism, shall so partake of the holy mysteries.

VIII. Persons who are converted from the heresy of those who are called Phrygians, even if they were of the reputed Clergy amongst them, or even called Chiefs, must be instructed with all care, and be baptized by the Bishops and Presbyters of the Church.

IX. The members of the Church are not to be permitted to go into the Cæmeteries, or the so-called Martyries of any heretics for the purpose of prayer or worship; and they who do so, if they be Believers, are to be excommunicated for a time; but upon their repentance and confession of their faults they are to be received again.



X. The members of the Church must not connect their children in marriage indiscriminately with heretics.

XI. Presbyteresses (*πρεσβύτιδες*) as they are called, or female Presidents, are not to be appointed in the Church.

XII. Bishops are to be appointed to the ecclesiastical government by the judgment of the Metropolitans, and neighboring Bishops, having been long tried in relation to the faith, and in the dispensation of the correct word.

XIII. The multitude are not to make elections of those who are to be appointed to the Sacerdotal order.

XIV. The holy things are not to be sent into other parishes at the feast of Easter by way of Eulogiæ(1).

XV. No persons but the Canonical singers who go up into the ambo and sing from a book should sing in the Church.

XVI. The Gospels are to be read on the Sabbath with the other Scriptures.

XVII. The Psalms are not to be joined together in the assemblies, but a lesson is to be read between each Psalm.

XVIII. The same office of prayers should be always used both at Nones and Vespers (1).

XIX. After the sermons of the Bishops, the prayer for the Catechumens is to be made first by itself, and after the Catechumens are gone out, the prayer for the Penitents; and when these have passed under the hand [of the Bishop] and have retired, then the prayers of the faithful are to be made in three parts, the first with silence, and the second and third to be completed with acclamation; then the [Kiss of] Peace is to be given; and after the Presbyters have given the Peace to the Bishop, the Laity are then to give the Peace, and so the holy oblation is to be completed. And those only who belong to

the Priesthood are to be allowed to enter into the Altar and communicate (1).

XX. A Deacon must not seat himself in the presence of a Presbyter, but sit down at the bidding of the Presbyter ; and the Deacons are to have the like respect paid to them by the Minister [i. e. the Subdeacon] and all the Clerks.

XXI. The Ministers must not have any place in the Deacons' apartment, nor touch the sacred vessels.

XXII. A Minister must not wear an orarium (1), nor leave the doors.

XXIII. The Readers and Singers must not wear an orarium, and so read and sing.

XXIV. No one who belongs to the Priesthood from a Presbyter to a Deacon, and so downwards in the ecclesiastical order to Ministers, or Readers, or Singers, or Exorcists, or Door-keepers, or of the order of Ascetics, may go into a tavern.

XXV. A Minister must not give the bread, nor bless the Cup.

XXVI. Those who have not been appointed by Bishops may not exorcise, neither in the Church, nor in private houses.

XXVII. No persons, whether they belong to the Priesthood, or Clergy, or Laity, if they are invited to a love feast, may take away their portions, because by this means reproach is cast upon the priestly order.

XXVIII. It is not permitted to make love feasts, as they are called, in the Lord's houses or in churches, or to eat or spread couches in the house of God.

XXIX. Christians must not judaize and rest on the Sabbath day, but work upon that day, and honor the Lord's day, and, if they can, rest upon it as Christians ;

but if they are discovered judaizing, let them be anathema from Christ.

XXX. None of the Priesthood, or Clergy, or Ascetics may wash in a bath with women, nor indeed any Christian, or Layman, for this is especially condemned amongst the heathen.

XXXI. It is not right to make marriages, or to give sons or daughters to every heretic, but rather to accept of them if they promise to become Christians.

XXXII. The eulogiæ of heretics are not to be received, for they are rather alogiæ [nonsensical things] than eulogiæ [blessings].

XXXIII. It is not right to pray with an heretic or schismatic.

XXXIV. No Christian may leave the Martyrs of Christ and go to false Martyrs, that is, to those of heretics, and those who have been reputed to have been heretics. For these are aliens from God. Let those therefore who go after them be Anathema.

XXXV. Christians must not leave the Church of God, and go and invoke Angels, or make assemblies, which things are forbidden. If then any one is discovered giving himself to this hidden idolatry, let him be Anathema, for he has forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry.

XXXVI. None of the Priesthood or Clergy may be magicians or enchanters, or mathematics, or astrologers, or make what are called phylacteries, which are in fact bonds for their own souls. And we command that they who wear such things be cast out of the Church.

XXXVII. It is not allowed to receive the portions of feasts which are sent by Jews or Heretics, or to feast with them.

XXXVIII. It is not allowed to receive unleavened bread from the Jews, or to partake of their impiety.

XXXIX. It is not allowed to feast with Heathen, or to partake of their ungodliness.

XL. Bishops who are summoned to a Synod must not disregard the summons, but go and teach or be taught for the reformation of the Church, and others. If however such a person should be guilty of contempt, he will condemn himself; unless indeed he fails to come from bodily infirmity.

XLI. None of the Priesthood or Clergy may travel without the orders of the Bishop.

XLII. None of the Priesthood or Clergy may travel without Canonical letters.

XLIII. The ministers may not, even for a short time, leave the doors, and attend to the prayer.

XLIV. Women must not enter into the Altar.

XLV. Persons are not to be received in order to illumination [baptism] after the second week in Lent (1).

XLVI. Those who are to be enlightened must learn the Creed, and on the fifth day of the week repeat it to the Bishop or Presbyters.

XLVII. Those who have received baptism in sickness and then have recovered must learn the Creed, and be made to know that they have been vouchsafed the Divine grace.

XLVIII. Those who are enlightened must after baptism be anointed with the heavenly chrism, and partake of the kingdom of God.

XLIX. There must not be any oblation of bread during Lent, excepting on the Sabbath and Lord's day only (1).

L. The fast is not to be broken on the fifth day of the last week in Lent, and the whole Lent thus dishonor-

ed, but the whole Lent must be fasted by eating only dry meats.

LI. The nativities of Martyrs are not to be kept in Lent, but remembrances of the holy Martyrs are to be made on the Sabbaths and Lord's days.

LII. Marriages or birthdays are not to be celebrated in Lent.

LIII. Christians when they go to a wedding must not join in dancing, but modestly sup and dine as becomes Christians.

LIV. Those of the Priesthood or Clergy must not witness the shows at weddings, but before the Players enter they must rise up and depart.

LV. None of the Priesthood or Clergy may club together for drinking parties, nor indeed the Laity.

LVI. The Presbyters must not enter into the sanctuary and sit down before the Bishop enters, but go in after the Bishop; unless indeed the Bishop be ill or absent.

LVII. Bishops must not be appointed in villages and country districts, but visitors; those who have been heretofore appointed must do nothing without the consent of the Bishop of the City. In like manner also the Presbyters must do nothing without the consent of the Bishop.

LVIII. The oblation must not be made by Bishops or Presbyters in private houses.

LIX. Private Psalms must not be read in the Church, nor any books not on the Canon, but only the canonical books of the Old and New Testaments.

LX. These are the books which are to be read of the Old Testament. Genesis, Exodus, that is the going out of Egypt, Leviticus, Numbers, Deuteronomy, Jesus the son of Naue, Judges, Ruth, Esther, the 1st, 2d, 3d, and



4th of Kings, the 1st and 2d of the Paralipomena, the 1st and 2d of Ezra [i. e. Ezra and Nehemiah], the book of 150 Pslams, The Proverbs of Solomon, Ecclesiastes, the Song of Songs, Job, the Book of the 12 Prophets, Isaiah, Jeremiah, and Baruch, the Lamentations and Epistles, Ezekiel, Daniel. And these of the New Testament ; The four Gospels according to Matthew, Mark, Luke, and John, the Acts of the Apostles, the seven Catholic Epistles, that is, one of James, two of Peter, three of John, and one of Jude ; the fourteen Epistles of Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon.

## NOTES.

CANON XIV. 1. *Eulogiæ*.] A practice appears to have prevailed in the Primitive Church, of Bishops occasionally sending part of the consecrated elements of the Eucharist to the Bishops of foreign and far distant Churches, for the purpose of testifying their communion with them, as Irenæus, in his Epistle to Victor, Bishop of Rome (ap. Euseb. Hist. lib. v. c. 24.), mentions. Valerius and others observe the same in the acts of Lucian the Martyr, and in the Epistle of Paulinus to Severus. This was chiefly, if not solely, done at the Paschal festival, in token of their unity, love, and charity. The Council of Laodicea, however, for some inconveniences attending the practice, absolutely forbade it in this Canon, yet the custom continued in some places for several ages after. When this custom was left off, another was introduced in some places, of sending portions of bread which had been blessed with a different form from that of the Eucharist, and which were called *Eulogiæ*, consecrated bread, and by the modern Greeks, vicarious gifts, *ἀντιδωρα*. It is, perhaps, to such gifts that the

Council alludes in the 32d and 37th Canons, where it forbids them to be received from heretics. Bingham, b. xv. c. 4. s. 8.

XVIII. 1. *Nones and Vespers.*] These were two of the canonical hours of prayer, as they are called, in the Ancient Church, respecting the introduction and observance of which in the public service of the Church, as well as in the private devotions of individuals, and of the various monastic bodies, there are considerable diversities of opinion amongst the learned. Those who wish for information upon the subject may consult Bingham, b. xiii. c. 9. s. 8., and Palmer's *Origines Liturgicæ*, vol. i. p. 201, with the authorities referred to in both places.

XIX. For a full account and explanation of all the particulars in this Canon, see Bingham, b. xv.

XXII. 1. *Orarium.*] The orarium was a scarf or tippet, to be worn upon the shoulders, and might be used by Bishops, Presbyters, and Deacons, but not by Subdeacons, or any of the inferior orders. The third Council of Braga orders Priests to wear the orarium on both shoulders when they ministered at the Altar. Deacons wore it on the left shoulder only. The word orarium has had various derivations assigned to it, but the most probable one is from *os*, *oris*, the face, and it originally signified a handkerchief to wipe the face, in which sense it is sometimes used by Ambrose and Augustin, as well as by some of the old Roman authors. It is frequently mentioned as a peculiar ornament of the Clergy, but the exact form of it is not known. See *Bev. in Can.* and Bingham, b. xiii. c. 8. s. 7. By the word Minister in this and other Canons is to be understood a Subdeacon; in the Greek it is *ἐπηρέτης*.

XLV. 1. *Lent.*] The ordinary times for public baptism in the Ancient Church were Easter and Pentecost, or rather the whole space of time from Easter to Pentecost inclusive. This Canon, therefore, requires candidates for Baptism to give in their names at the latest in the second week of Lent, that there might be time for the necessary instruction and preparation.

XLIX. 1. *Lord's day only.*] It is not meant by this Canon that there should be no Communion during Lent excepting on the Sabbath and Lord's day, but only that there should be no consecration of the elements on the other day, on which the com-

municants were to partake of the remains of what had been consecrated on the preceding Saturday or Sunday. This was, therefore, commonly called, as by the Council of Trullo, Can. 52. "The Liturgy of the pre-sanctified gifts." See Bingham, b. xv. c. 4. s. 12

## THE APOSTOLICAL CANONS.

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THE collection of Canons commonly called Apostolical is certainly of very great antiquity, though there have been various differences of opinion amongst the learned respecting the date of the collection, the authors of it, and the authority of the Canons contained in it. As regards the date, Turrianus and others would have it that the Canons are the genuine enactments of the Apostles. Daille and others, on the other hand, maintain, that they are the composition of some impostor towards the end of the fifth century. Beveridge, however, in the preface to his annotations upon them in his *Synodicon*, and more fully in the vindication of his opinion (in his *Codex Canon. Eccl. Prim. vindicatus et illustratus*), shows clearly that both these opinions are equally untenable, and that in all probability they are a collection of Canons enacted in different Synods about the close of the second century, and early part of the third; that the collection was made soon after that time in its present form, though since interpolated in parts, but that it cannot be ascertained by whom they were collected. This opinion is now generally acquiesced in by the learned. With respect to the authority of the different Canons, some persons are disposed to consider the first fifty as of more

authority than the remainder, and Beveridge himself does not seem to be decidedly against this opinion. There does not however seem to be any sufficient foundation for it. It appears to have originated in the circumstance of the first fifty only having been translated into Latin by Dionysius Exiguus, and inserted in his collection of Canons about A. D. 500, which collection was used in the Latin Church. The whole eighty-five exist in the contemporary collection of John of Antioch, and were acknowledged and approved as ancient and authoritative by Justinian, who began to reign A. D. 526 ; and they are received and commented upon by all the Greek writers and commentators without any distinction. There is no apparent break or dissimilarity of style between the two portions ; but what is the most conclusive proof of their unity is, that the references to the Canons both by Fathers and Councils, are made as distinctly and unhesitatingly to the Canons in the latter part of the collection as in the former. Neither does there appear to be any reason for suspecting that the collection or edition of Canons, as we have it, was made by Arians or other heretics. On the contrary, the circumstance of the Arians, in the Council of Antioch, having formed their own Canons upon these, and under cover of them made their attack upon Athanasius and Paul, is a strong argument of their previous reputation and authority in the Church.

Those who wish to examine the subject more fully will do well to read Beveridge's vindication of them, mentioned above. There is a short but clear summary of the argument in favor of their antiquity, with some excellent remarks upon the illustrations which they contain of the principles and practices of the Primitive Church, in Mr. Newman's *Church of the Fathers*, chap-



ters 16 and 17. It may be as well to add, that the 85, as published by Cotelierius in his *Patres Apostolici*, are reduced to 76 in number, some being added together in his edition. There is however no difference in the contents of the Canons themselves.

CANON I. Let a Bishop be ordained by two or three Bishops.

II. Let a Presbyter, Deacon, and the rest of the Clergy, be ordained by one Bishop.

III. If any Bishop or Presbyter offer any other things at the Altar, besides that which the Lord ordained for the sacrifice, as honey, or milk, or strong made drink instead of wine, or birds, or any living things, or vegetables, besides that which is ordained, let him be deposed. Excepting only new ears of corn, and grapes at the suitable season. Neither is it allowed to bring anything else to the Altar at the time of the holy oblation, excepting oil for the lamps, and incense.

IV. Let all other fruits be sent home as first-fruits for the Bishops and Presbyters, but not offered at the Altar. But the Bishops and Presbyters should of course give a share of these things to the Deacons, and the rest of the Clergy.

V. Let not a Bishop, Presbyter, or Deacon, put away his wife under pretence of religion; but if he put her away, let him be excommunicated; and if he persist, let him be deposed.

VI. Let not a Bishop, Presbyter, or Deacon, undertake worldly business; otherwise let him be deposed.

VII. If any Bishop, Presbyter, or Deacon, shall celebrate the holy day of Easter before the vernal equinox, with the Jews, let him be deposed.

VIII. If any Bishop, Presbyter, or Deacon, or any

one on the sacerdotal list, when the offering is made, does not partake of it, let him declare the cause ; and if it be a reasonable one, let him be excused ; but if he does not declare it let him be excommunicated, as being a cause of offence to the people, and occasioning a suspicion against the offerer, as if he had not made the offering properly.

IX. All the faithful who come in and hear the Scriptures, but do not stay for the prayers and the holy Communion, are to be excommunicated, as causing disorder in the Church.

X. If any one shall pray, even in a private house, with an excommunicated person, let him also be excommunicated.

XI. If any of the Clergy join in prayer with a deposed Clergyman, let him also be deposed.

XII. and XIII. If any one of the Clergy or Laity who is excommunicated, or not to be received, shall go away, and be received in another city without commendatory letters, let both the receiver and the received be excommunicated. But if he be excommunicated already, let the time of his excommunication be lengthened.

XIV. A Bishop is not to be allowed to leave his own Parish, and pass over into another, although he may be pressed by many to do so, unless there be some proper cause constraining him, as if he can confer some greater benefit upon the persons of that place in the word of godliness. And this must be done not of his own accord, but by the judgment of many Bishops, and at their earnest exhortation.

XV. If any Presbyter, or Deacon, or any other of the list of the Clergy, shall leave his own Parish, and go into another, and having entirely forsaken his own, shall make his abode in the other Parish without the permis-

sion of his own Bishop, we ordain, that he shall no longer perform divine service ; more especially if his own Bishop having exhorted him to return, he has refused to do so, and persists in his disorderly conduct. But let him communicate there as a Layman.

XVI. If however the Bishop, with whom any such persons are staying, shall disregard the command that they are to cease from performing divine offices, and shall receive them as Clergymen, let him be excommunicated, as a teacher of disorder.

XVII. He who has been twice married after Baptism, or who has had a concubine, cannot become a Bishop, Presbyter, or Deacon, or any other of the Sacerdotal list.

XVIII. He who has married a widow, or a divorced woman, or an harlot, or a servant maid, or an actress, cannot be a Bishop, Presbyter, or Deacon, or any other of the Sacerdotal list.

XIX. He who has married two sisters, or a niece, cannot become a Clergyman.

XX. If a Clergyman becomes surety for any one, let him be deposed.

XXI. An eunuch, if he has been made so by the violence of men, or in times of persecution, or if he has been born so, if in other respects he is worthy, may be made a Bishop.

XXII. He who has mutilated himself, cannot become a Clergyman, for he is a self-murderer, and an enemy to the workmanship of God.

XXIII. If any man being a Clergyman shall mutilate himself, let him be deposed, for he is a self-murderer.

XXIV. If a Layman mutilate himself, let him be excommunicated for three years, as practising against his own life.

XXV. If a Bishop, Presbyter, or Deacon be found

guilty of fornication, perjury, or theft, let him be deposed, but let him not be excommunicated ; for the Scripture says, " thou shalt not punish a man twice for the same offence." (Nahum i. 9. LXX version.) In like manner with respect to the other Clergy.

XXVI. Of those who have been admitted to the Clergy unmarried, we ordain, that the Readers and Singers only may, if they will, marry.

XXVII. If a Bishop, Presbyter, or Deacon shall strike any of the faithful who have sinned, or of the unbelievers who have done wrong, with the intention of frightening them, we command that he be deposed. For our Lord has by no means taught us to do so, but, on the contrary, when He was smitten He smote not again, when He was reviled He reviled not again, when He suffered He threatened not.

XXVIII. If any Bishop, Presbyter, or Deacon, having been justly deposed upon open accusations, shall dare to meddle with any of the divine offices which had been entrusted to him, let him be altogether cut off from the Church.

XXIX. If any Bishop, Presbyter, or Deacon, shall obtain possession of that dignity by money, let both him and the person who ordained him be deposed, and also altogether cut off from all communion, as Simon Magus was by me Peter.

XXX. If any Bishop obtain possession of a Church by the aid of the temporal powers, let him be deposed and excommunicated, and all who communicate with him.

XXXI. If any Presbyter, despising his own Bishop, shall collect a separate congregation, and erect another Altar, not having any grounds for condemning the Bishop with regard to religion or justice, let him be deposed for his ambition ; for he is a tyrant : in like manner also the

rest of the Clergy, and as many as join him : and let Laymen be excommunicated. Let this, however, be done after a first, second, and third admonition from the Bishop.

XXXII. If any Presbyter or Deacon has been excommunicated by a Bishop, he may not be received into communion again by any other than by him who excommunicated him, unless it happen that the Bishop who excommunicated him be dead.

XXXIII. No foreign Bishop, Presbyter, or Deacon, may be received without commendatory letters ; and when they are produced let the persons be examined ; and if they be preachers of godliness, let them be received. Otherwise, although you supply them with what they need, you must not receive them into communion, for many things are done surreptitiously.

XXXIV. The Bishops of every nation must acknowledge him who is first among them, and account him as their head, and do nothing of consequence without his consent ; but each may do those things only which concern his own Parish, and the country places which belong to it. But neither let him [who is the first] do anything without the consent of all ; for so there will be unanimity, and God will be glorified through the Lord Jesus Christ, and the Father through the Lord by the Holy Spirit, even the Father, the Son, and the Holy Spirit.

XXXV. Let not a bishop dare to ordain beyond his own limits, in cities and places not subject to him. But if he be convicted of doing so, without the consent of those persons who have authority over such cities and places, let him be deposed, and those also whom he has ordained.

XXXVI. If any person, having been ordained Bishop,



does not undertake the ministry, and the care of the people committed to him, let him be excommunicated until he does undertake it. In like manner a Presbyter or Deacon. But if he has gone and has not been received, not of his own will but from the perverseness of the people, let him continue Bishop; and let the Clergy of the city be excommunicated, because they have not corrected the disobedient people.

XXXVII. Let there be a meeting of the Bishops twice a year, and let them examine amongst themselves the decrees concerning religion, and settle the ecclesiastical controversies which may have occurred. One meeting to be held in the fourth week of the Pentecost [i. e. the fourth week after Easter], and the other on the 12th day of the month Hyperberetæus [i. e. October].

XXXVIII. Let the Bishop have the care of all the goods of the Church, and let him administer them as under the inspection of God. But he must not alienate any of them, or give the things which belong to God to his own relations. If they be poor, let him relieve them as poor; but let him not, under that pretence, sell the goods of the Church.

XXXIX. Let not the Presbyters or Deacons do anything without the sanction of the Bishop: for he it is who is entrusted with the people of the Lord, and of whom will be required the account of their souls.

XL. Let the private goods of the Bishop, if he have any such, and those of the Lord, be clearly distinguished, that the Bishop may have the power of leaving his own goods, when he dies, to whom he will, and how he will, and that the Bishop's own property may not be lost under pretence of its being the property of the Church: for it may be that he has a wife, or children, or relations, or servants; and it is just before God and man, that nei-

ther should the Church suffer any loss through ignorance of the Bishop's own property, nor the Bishop or his relations be injured under pretext of the Church: nor that those who belong to him should be involved in contests, and cast reproaches upon his death.

XLII. We ordain that the Bishop have authority over the goods of the Church: for if he is to be entrusted with the precious souls of men, much more are temporal possessions to be entrusted to him. He is therefore to administer them all of his own authority, and supply those who need, through the Presbyters and Deacons, in the fear of God, and with all reverence. He may also, if need be, take what is required for his own necessary wants, and for the brethren to whom he has to show hospitality, so that he may not be in any want. For the law of God has ordained, that they who wait at the Altar should be nourished of the Altar. Neither does any soldier bear arms against an enemy at his own cost.

XLIII. If a Bishop, or Presbyter, or Deacon, is addicted to dice or drinking, let him either give it over, or be deposed.

XLIII. If a Subdeacon, Reader, or Singer, commits the same things, let him either give over, or be excommunicated. So also Laymen.

XLIV. Let a Bishop, Presbyter, or Deacon, who takes usury from those who borrow of him, give up doing so, or be deposed.

XLV. Let a Bishop, Presbyter, or Deacon, who has only prayed with heretics, be excommunicated: but if he has permitted them to perform any clerical office, let him be deposed.

XLVI. We ordain that a Bishop, or Presbyter, who has admitted the baptism or sacrifice of heretics, be de-

posed. For what concord hath Christ with Belial, or what part hath a believer with an infidel?

XLVII. Let a Bishop or Presbyter who shall baptize again one who has rightly received baptism, or who shall not baptize one who has been polluted by the ungodly, be deposed, as despising the cross and death of the Lord, and not making a distinction between the true Priests and the false.

XLVIII. If any Layman put away his wife and marry another, or one who has been divorced by another man, let him be excommunicated.

XLIX. If any Bishop or Presbyter, contrary to the ordinance of the Lord, does not baptize into the Father, the Son, and the Holy Ghost, but into three unoriginated beings, or three sons, or three comforters, let him be deposed.

L. If any Bishop or Presbyter does not perform the one initiation with three immersions, but with giving one immersion only, into the death of the Lord, let him be deposed. For the Lord said not, Baptize into my death, but, "Go, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

LI. If any Bishop, Presbyter, or Deacon, or any one of the Sacerdotal list, abstains from marriage, or flesh, or wine, not by way of religious restraint, but as abhorring them, forgetting that God made all things very good, and that He made man male and female, and blaspheming the work of creation, let him be corrected, or else be deposed, and cast out of the Church. In like manner a Layman.

LII. If any Bishop, Presbyter, or Deacon, does not receive him who turns away from his sin, but rejects him, let him be deposed; for he grieveth Christ who

said, "There is joy in heaven over one sinner that repenteth."

LIII. If any Bishop, Presbyter, or Deacon, does not on festival days partake of flesh and wine, from an abhorrence of them, and not out of religious restraint, let him be deposed, as being seared in his own conscience, and being the cause of offence to many.

LIV. If any of the Clergy be found eating in a tavern, let him be excommunicated, unless he has been constrained by necessity, on a journey, to lodge in an inn.

LV. If any of the Clergy insult the Bishop, let him be deposed: for "thou shalt not speak evil of the ruler of thy people."

LVI. If any of the Clergy insult a Presbyter, or Deacon, let him be excommunicated.

LVII. If any of the Clergy mock the lame, or the deaf, or the blind, or him who is infirm in his legs, let him be excommunicated. In like manner any of the Laity.

LVIII. If any Bishop, or Presbyter, neglects the Clergy or the people, and does not instruct them in the way of godliness, let him be excommunicated, and if he persists in his negligence and idleness, let him be deposed.

LIX. If any Bishop, Presbyter, or Deacon, when any of the Clergy is in want, does not supply him with what he needs, let him be excommunicated; but if he persists, let him be deposed, as one who has killed his brother.

LX. If any one reads publicly in the Church the books of impious men, bearing false inscriptions, as if they were holy Scripture, to the destruction of the Clergy and people, let him be deposed.

LXI. If any accusation be brought against a believer

of fornication, or adultery, or any forbidden action, and he be convicted, let him not be promoted to the Clergy.

LXII. If any of the Clergy, through fear of men, whether Jew, Heathen, or Heretic, shall deny the name of Christ, let him be cast out. If he deny the name of a Clergyman, let him be deposed. If he repent, let him be received as a Layman.

LXIII. If any Bishop, Presbyter, or Deacon, or any one of the Sacerdotal order, shall eat flesh with the blood of the life thereof, or anything killed by beasts, or that dies of itself, let him be deposed. For the law has forbidden this. If he be a Layman, Let him be excommunicated.

LXIV. If any Clergyman shall enter into a synagogue of Jews or Heretics to pray, let him be deposed. If a Layman do so, let him be excommunicated.

LXV. If any Clergyman shall strike any one in a contest, and kill him with one blow, let him be deposed for his violence. If a Layman do so, let him be excommunicated.

LXVI. If any of the Clergy be found fasting on the Lord's day, or any Saturday, excepting the one [i. e. Easter-eve], let him be deposed. If a Layman, let him be excommunicated.

LXVII. If any one shall force and keep a virgin not espoused, let him be excommunicated. And he may not take any other, but must retain her whom he has chosen, though she be a poor person.

LXVIII. If any Bishop, Presbyter, or Deacon, shall receive from any one a second ordination, let both the ordained and the ordainer be deposed; unless indeed it be proved that he had his ordination from heretics; for



those who have been baptized or ordained by such persons cannot be either of the faithful or of the Clergy.

LXIX. If any Bishop, Presbyter, or Deacon, or Reader, or Singer, does not fast the holy Quadragesimal fast of Easter, or the fourth day, or the day of Preparation [i. e. Wednesday or Friday], let him be deposed, unless he be hindered by some bodily infirmity. If he be a Layman, let him be excommunicated.

LXX. If any Bishop, Presbyter, or Deacon, or any one of the list of Clergy, keeps fast or festival with the Jews, or receives from them any of the gifts of their feasts, as unleavened bread, or any such things, let him be deposed. If he be a Layman, let him be excommunicated.

LXXI. If any Christian brings oil into a temple of the heathen or into a synagogue of the Jews at their feasts, or lights lamps, let him be excommunicated.

LXXII. If any Clergyman or Layman takes away wax or oil from the holy Church, let him be excommunicated.

LXXIII. Let no one convert to his own use any vessel of gold or silver, or any veil which has been sanctified, for it is contrary to law; and if any one be detected doing so, let him be excommunicated.

LXXIV. If any Bishop has been accused of anything by men worthy of credit, he must be summoned by the Bishops; and if he appears, and confesses, or is convicted, a suitable punishment must be inflicted upon him. But if when he is summoned he does not attend, let him be summoned a second time, two Bishops being sent to him, for that purpose. If even then he will not attend, let him be summoned a third time, two Bishops being again sent to him. But if even then he shall disregard

the summons and not come, let the Synod pronounce such sentence against him as appears right, that he may not seem to profit by avoiding judgment.

LXXV. An heretic is not to be received as witness against a Bishop, neither only one believer; for, "in the mouth of two or three witnesses, every word shall be established."

LXXVI. A Bishop must not out of favor to a brother or a son, or any other relation, ordain whom he will to the Episcopal dignity; for it is not right to make heirs of the Bishopric, giving the things of God to human affections. Neither is it fitting to subject the Church of God to heirs. But if any one shall do so let the ordination be void, and the ordainer himself be punished with excommunication.

LXXVII. If any one be deprived of an eye, or lame of a leg, but in other respects be worthy of a Bishopric, he may be ordained, for the effect of the body does not defile a man, but the pollution of the soul.

LXXVIII. But if a man be deaf or blind, he may not be made a bishop, not indeed as if he were thus defiled, but that the affairs of the Church may not be hindered.

LXXIX. If any one has a devil, let him not be made a Clergyman, neither let him pray with the faithful; but if he be freed, let him be received into Communion, and if he is worthy he may be ordained.

LXXX. It is not allowed that a man who has come over from an heathen life, and been baptized, or who has been converted from an evil course of living, should be immediately made a Bishop, for it is not right that he who has not been tried himself should be a teacher of others. Unless indeed this be done upon a special manifestation of Divine grace in his favor.

LXXXI. We have said that a Bishop or Presbyter must not give himself to the management of public affairs, but devote himself to ecclesiastical business. Let him then be persuaded to do so, or let him be deposed, for no man can serve two masters, according to the Lord's declaration.

LXXXII. We do not allow any servants to be promoted to the Clergy without the consent of their masters, to the troubling of their houses. But if any servant should appear worthy of the honor, as our Onesimus appeared, and his masters agree and liberate him, and send him out of their house, he may be ordained.

LXXXIII. If a Bishop, Presbyter, or Deacon, shall serve in the army, and wish to retain both the Roman magistracy, and the Priestly office, let him be deposed; for the things of Cæsar belong to Cæsar, and those of God to God.

LXXXIV. Whosoever shall insult the King or a ruler, contrary to what is right, let him suffer punishment. If he be a Clergyman, let him be deposed; if a Layman, excommunicated.

LXXXV. Let the following books be counted venerable and sacred by all of us, both Clergy and Laity. Of the Old Testament, five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; of Joshua the Son of Nun, one; of the Judges, one; of Ruth, one; of the Kings, four; of the Chronicles, two; of Ezra, two; of Esther, one; of the Maccabees, three; of Job, one; of the Psalter, one; of Solomon, three, viz. Proverbs, Ecclesiastes, and the Song of Songs; of the Prophets, twelve; of Isaiah, one; of Jeremiah, one; of Ezekiel, one; of Daniel, one. But besides these Canonical books, you are recommended to teach your young persons the Wisdom of the very learned Sirach.

Our own books, that is, those of the New Testament, are : the four Gospels of Matthew, Mark, Luke, and John ; fourteen Epistles of Paul ; two Epistles of Peter ; three of John ; one of James ; and one of Jude. Two Epistles of Clemens, and the Constitutions of me Clemens, addressed to you Bishops in eight books, which are not to be published to all on account of the mystical things in them. And the Acts of us the Apostles.





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CONSTITUTIONS  
AND  
CANONS ECCLESIASTICAL  
OF THE  
CHURCH OF ENGLAND.





## THE CHURCH OF ENGLAND.

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CONSTITUTIONS and CANONS Ecclesiastical, treated upon by the Bishop of London, president of the Convocation for the Province of Canterbury, and the rest of the Bishops and Clergy of the said Province: and agreed upon with the King's Majesty's License, in their Synod begun at London, Anno Domini 1603, and in the Year of the reign of our Sovereign Lord JAMES, by the Grace of God, King of England, France, and Ireland, the First, and of Scotland, the Thirty-seventh: and now published for the due observation of them, by his Majesty's authority under the Great Seal of England.

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JAMES, by the grace of God, king of England, Scotland, France, and Ireland, defender of the faith, &c., to all to whom these presents shall come, greeting: Whereas our bishops, deans of our cathedral churches, archdeacons, chapters, and colleges, and the other clergy of every diocese within the province of Canterbury, being summoned and called by virtue of our writ directed to the most reverend father in God, John, late archbishop of Canterbury, and bearing date the one and thirtieth day of January, in the first year of our reign of England, France, and Ireland, and of Scotland the thirty-seventh, to have appeared before him in our cathedral church of St. Paul in London the twentieth day of March then next ensuing,

or elsewhere, as he should have thought it most convenient, to treat, consent, and conclude upon certain difficult and urgent affairs mentioned in the said writ: did thereupon, at the time appointed, and within the cathedral church of St. Paul aforesaid, assemble themselves, and appear in convocation for that purpose, according to our said writ, before the right reverend father in God, Richard bishop of London, duly (upon a second writ of ours, dated the 9th day of March aforesaid) authorized, appointed, and constituted, by reason of the said archbishop of Canterbury his death, president of the said convocation, to execute those things, which, by virtue of our first writ, did appertain to him the said archbishop to have excuted it, if he had lived: We, for divers urgent and weighty causes and considerations as thereunto especially moving, of our especial grace, certain knowledge, and mere motion, did, by virtue of our prerogative royal, and supreme authority in causes ecclesiastical, give and grant by our several letters patent under our great seal of England, the one dated the twelfth day of April last past, and the other the twenty-fifth day of June then next following, full, free, and lawful liberty, license, power, and authority unto the said bishop of London, president of the said convocation, and to the other bishops, deans, archdeacons, chapters, and colleges, and the rest of the clergy before mentioned, of the said province, that they, from time to time, during our first parliament now prorogued, might confer, treat, debate, consider, consult, and agree of and upon such canons, orders, ordinances, and constitutions, as they should think necessary, fit, and convenient, for the honor and service of Almighty God, the good and quiet of the church, and the better government thereof, to be from time to time observed, performed, fulfilled, and kept, as well by the

archbishops of Canterbury, the bishops, and their successors, and the rest of the whole clergy of the said province of Canterbury, in their several callings, offices, functions, ministries, degrees, and administrations; as also by all and every dean of the arches, and other judge of the said archbishop's courts, guardians of spiritualities, chancellors, deans and chapters, archdeacons, commissaries, officials, registrars, and all and every other ecclesiastical officers, and their inferior ministers, whatsoever, of the same province of Canterbury, in their and every of their distinct courts, and in the order and manner of their and every of their proceedings; and by all other persons within this realm, as far as lawfully, being members of the church, it may concern them, as in our said letters patent amongst other clauses more at large doth appear. Forasmuch as the bishop of London, president of the said convocation, and others, the said bishops, deans, archdeacons, chapters, and colleges, with the rest of the clergy, having met together, at the time and place before mentioned, and then and there, by virtue of our said authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances, and Constitutions, to the end and purpose by us limited and prescribed unto them; and have thereupon offered and presented the same unto us, most humbly desiring us to give our royal assent unto their said Canons, Orders, Ordinances, and Constitutions, according to the form of a certain statute or act of parliament, made in that behalf in the twenty-fifth year of the reign of King Henry the Eighth, and by our said prerogative royal and supreme authority in causes ecclesiastical, to ratify by our letters patent under our great seal of England, and to confirm the same, the title and tenor of them being word for word as ensueth:

## OF THE CHURCH OF ENGLAND.

I. *The King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.*

As our duty to the king's most excellent majesty requireth, we first decree and ordain, That the archbishop of Canterbury (from time to time), all bishops of this province, all deans, archdeacons, parsons, vicars, and all other ecclesiastical persons, shall faithfully keep and observe, and (as much as in them lieth) shall cause to be observed and kept by others, all and singular laws and statutes, made for restoring to the crown of this kingdom the ancient jurisdiction over the state ecclesiastical, and abolishing of all foreign power repugnant to the same. Furthermore, all ecclesiastical persons having cure of souls, and all other preachers, and readers of divine lectures, shall, to the uttermost of their wit, knowledge, and learning, purely and sincerely, without any color or dissimulation, teach, manifest, open, and declare, four times every year at the least, in their sermons and other collations and lectures, that all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the law of God) is for most just causes taken away and abolished: and that therefore no manner of obedience, or subjection, within his majesty's realms and dominions, is due unto any such foreign power, but that the king's power, within his realms of England, Scotland, and Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in the earth.

II. *Impugners of the King's Supremacy censured.*

Whosoever shall hereafter affirm, That the King's majesty hath not the same authority in causes ecclesiastical, that the godly kings had amongst the Jews and Christian emperors of the primitive church; or impeach any part of his regal supremacy in the said causes restored to the crown, and by the laws of this realm therein established; let him be excommunicated *ipso facto*, and not restored, but only by the archbishop, after his repentance, and public revocation of those his wicked errors.

III. *The Church of England a true and Apostolical Church.*

Whosoever shall hereafter affirm, That the Church of England, by law established under the king's majesty, is not a true and apostolic church, teaching and maintaining the doctrine of the apostles; let him be excommunicated *ipso facto*, and not restored, but only by the archbishop, after his repentance, and public revocation of this his wicked error.

IV. *Impugners of the Public Worship of God, established in the Church of England, censured.*

Whosoever shall hereafter affirm, That the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth anything in it that is repugnant to the scriptures; let him be excommunicated *ipso facto*, and not restored, but by the bishop of the place, or archbishop, after his repentance, and public revocation of such his wicked errors.

V. *Impugners of the Articles of Religion, as established in the Church of England, censured.*

Whosoever shall hereafter affirm, That any of the nine and thirty Articles agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London, in the year of our Lord God one thousand five hundred sixty-two, for avoiding diversities of opinions, and for the establishing consent touching true religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto; let him be excommunicated *ipso facto*, and not restored, but only by the archbishop, after his repentance, and public revocation of such his wicked errors.

VI. *Impugners of the Rites and Ceremonies, established in the Church of England, censured.*

Whosoever shall hereafter affirm, That the rites and ceremonies of the Church of England, by law established, are wicked, anti-christian, or superstitious, or such as, being commanded by



lawful authority, men who are zealously and godly affected, may not with any good conscience approve them, use them, or, as occasion requireth, subscribe unto them; let him be excommunicated *ipso facto*, and not restored till he repent, and publicly revoke such his wicked errors.

VII. *Impugners of the Government of the Church of England by Archbishops, Bishops, &c., censured.*

Whosoever shall hereafter affirm, That the government of the Church of England, under his majesty by archbishops, bishops, deans, archdeacons, and the rest that bear office in the same, is anti-christian, and repugnant to the word of God; let him be excommunicated *ipso facto*, and so continue until he repent, and publicly revoke such his wicked errors.

VIII. *Impugners of the form of Consecrating and Ordering Archbishops, Bishops, &c., in the Church of England, censured.*

Whosoever shall hereafter affirm or teach, That the form and manner of making and consecrating bishops, priests, and deacons, containeth anything in it that is repugnant to the word of God, or that they who are made bishops, priests, or deacons, in that form, are not lawfully made, nor ought to be accounted, either by themselves or others, to be truly either bishops, priests, or deacons, until they have some other calling to those divine offices; let him be excommunicated *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked errors.

IX. *Authors of Schism in the Church of England, censured.*

Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the apostles' rules, in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians, who are conformable to the doctrine, government, rites and ceremonies of the Church of England, to be profane, and unmeet to join with in Christian profession; let them be excommunicated *ipso facto*, and not restored but by the archbishop, after their repentance, and public revocation of such their wicked errors.

*X. Maintainers of Schismatics in the Church of England censured.*

Whosoever shall hereafter affirm, That such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the Communion Book, and their adherents, may truly take unto them the name of another church not established by law, and dare presume to publish it, That this their pretended church hath of long time groaned under the burden of certain grievances imposed upon it, and upon the members thereof before mentioned, by the Church of England, and the orders and constitutions therein by law established; let them be excommunicated, and not restored until they repent, and publicly revoke such their wicked errors.

*XI. Maintainers of Conventicles censured.*

Whosoever shall hereafter affirm or maintain, That there are within this realm other meetings, assemblies, or congregations of the king's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful churches; let him be excommunicated, and not restored, but by the archbishop, after his repentance, and public revocation of such his wicked errors.

*XII. Maintainers of Constitutions made in Conventicles censured.*

Whosoever shall hereafter affirm, That it is lawful for any sort of ministers and lay-persons, or of either of them, to join together, and make rules, orders, or constitutions in causes ecclesiastical, without the king's authority, and shall submit themselves to be ruled and governed by them; let them be excommunicated *ipso facto*, and not be restored until they repent, and publicly revoke those their wicked and anabaptistical errors.

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OF DIVINE SERVICE, AND ADMINISTRATION OF THE  
SACRAMENTS.

*XIII. Due Celebration of Sundays and Holy-days.*

All manner of persons within the Church of England shall

from henceforth celebrate and keep the Lord's day, commonly called Sunday, and other holy-days, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbors, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation.

XIV. *The prescript form of Divine Service to be used on Sundays and Holy-days.*

The common prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves, and at convenient and usual times of those days, and in such place of every church as the bishop of the diocese, or ecclesiastical ordinary of the place, shall think meet for the largeness or straitness of the same, so as the people may be most edified. All ministers likewise shall observe the orders, rites, and ceremonies prescribed in the Book of Common Prayer, as well in reading the holy Scriptures, and saying of prayers, as in administration of the sacraments, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof.

XV. *The Litany to be read on Wednesdays and Fridays.*

The Litany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the parsons, vicars, ministers, or curates, in all cathedral, collegiate, parish churches, and chapels, in some convenient place, according to the discretion of the bishop of the diocese, or ecclesiastical ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly, though they be not holy-days, the minister, at the accustomed hours of service, shall resort to the church or chapel, and warning being given to the people by tolling of a bell, shall say the litany prescribed in the Book of Common Prayer; whereunto we wish every householder dwelling within half a mile of the church to come, or send one at the least of his household, fit to join with the minister in prayers.

XVI. *Colleges to use the prescript form of Divine Service.*

In the whole divine service, and administration of the holy

communion, in all colleges and halls in both universities, the order, form, and ceremonies shall be duly observed, as they are set down and prescribed in the Book of Common Prayer, without any omission or alteration.

XVII. *Students in Colleges to wear Surplices in time of Divine Service.*

All masters and fellows of colleges or halls, and all the scholars and students in either of the universities, shall, in their churches and chapels, upon all Sundays, holy-days, and their eves, at the time of divine service, wear surplices, according to the order of the Church of England : and such as are graduates shall agreeably wear with their surplices, such hoods as do severally appertain unto their degrees.

XVIII. *A reverence and attention to be used within the Church in time of Divine Service.*

In the time of divine service, and of every part thereof, all due reverence is to be used ; for it is according to the apostle's rule, *Let all things be done decently and according to order* ; answerably to which decency and order, we judge these our directions following : No man shall cover his head in the church or chapel in the time of divine service, except he have some infirmity ; in which case let him wear a nightcap or coif. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read ; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer : and likewise when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed ; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered ; saying in their due places audibly with the minister, the Confession, the Lord's Prayer, and the Creed ; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer : neither shall

they disturb the service or sermon, by walking or talking, or any other way; nor depart out of the church during the time of service or sermon, without some urgent or reasonable cause.

*XIX. Loiterers not to be suffered near the Church in time of Divine Service.*

The church-wardens or questmen, and their assistants, shall not suffer any idle persons to abide either in the church-yard, or church-porch, during the time of divine service, or preaching; but shall cause them either to come in, or to depart.

*XX. Bread and Wine to be provided against every Communion.*

The church-wardens of every parish, against the time of every communion, shall at the charge of the parish, with the advice and direction of the minister, provide a sufficient quantity of fine white bread, and of good and wholesome wine, for the number of communicants that shall from time to time receive there: which wine we require to be brought to the communion-table in a clean and sweet standing pot or stoop of pewter, if not of purer metal.

*XXI. The Communion to be thrice a Year received.*

In every parish-church or chapel, where sacraments are to be administered within this realm, the holy communion shall be administered by the parson, vicar, or minister, so often, and at such times, as every parishioner may communicate at the least thrice in the year (whereof the feast of Easter to be one), according as they are appointed by the Book of Common Prayer. Provided, That every minister, as oft as he administereth the communion, shall first receive that sacrament himself. Furthermore, no bread or wine newly brought shall be used; but first the words of institution shall be rehearsed, when the said bread and wine be present upon the communion-table. Likewise the minister shall deliver both the bread and the wine to every communicant severally.

*XXII. Warning to be given beforehand for the Communion.*

Whereas every lay person is bound to receive the holy communion thrice every year, and many notwithstanding do not receive that sacrament once in a year, we do require every minister to give warning to his parishioners publicly in the church at



morning prayer, the Sunday before every time of his administering that holy sacrament, for their better preparation of themselves; which said warning we enjoin the said parishioners to accept and obey, under the penalty and danger of the law.

XXIII. *Students in Colleges to receive the Communion four times a Year.*

In all colleges and halls within both the universities, the masters and fellows, such especially as have any pupils, shall be careful that all their said pupils, and the rest that remain amongst them, be well brought up, and thoroughly instructed in points of religion, and that they do diligently frequent public service and sermons, and receive the holy communion; which we ordain to be administered in all such colleges and halls the first or second Sunday of every month, requiring all the said masters, fellows, and scholars, and all the rest of the students, officers, and all other the servants there, so to be ordered, that every one of them shall communicate four times in the year at the least, kneeling reverently and decently upon their knees, according to the order of the Communion-book prescribed in that behalf.

XXIV. *Copes to be worn in Cathedral Churches by those that administer the Communion.*

In all cathedral and collegiate churches, the holy communion shall be administered upon principal feast-days, sometimes by the bishop, if he be present, and sometimes by the dean, and at some times by a canon or prebendary, the principal minister using a decent cope, and being assisted with the gospeller and epistler agreeably, according to the advertisements published anno 7 Eliz. The said communion to be administered at such times, and with such limitation, as is specified in the Book of Common Prayer. Provided, That no such limitation by any construction shall be allowed of, but that all deans, wardens, masters, or heads of cathedral and collegiate churches, prebendaries, canons, vicars, petty canons, singing men, and all others of the foundation, shall receive the communion four times yearly at the least.

XXV. *Surplices and Hoods to be worn in Cathedral Churches, when there is no Communion.*

In the time of divine service and prayers, in all cathedral and collegiate churches, when there is no communion, it shall be sufficient to wear surplices; saving that all deans, masters, and heads of collegiate churches, canons, and prebendaries, being

graduates, shall daily, at the times both of prayer and preaching, wear with their surplices such hoods as are agreeable to their degrees.

**XXVI.** *Notorious Offenders not to be admitted to the Communion.*

No minister shall in any wise admit to the receiving of the holy communion, any of his cure or flock, which be openly known to live in sin notorious, without repentance; nor any who have maliciously and openly contended with their neighbors, until they shall be reconciled; nor any church-wardens or side-men, who having taken their oaths to present to their ordinaries all such public offences as they are particularly charged to inquire of in their several parishes, shall (notwithstanding their said oaths, and that their faithful discharging of them is the chief means whereby public sins and offences may be reformed and punished) wittingly and willingly, desperately and irreli-giously, incur the horrible crime of perjury, either in neglecting or in refusing to present such of the said enormities and public offences, as they know themselves to be committed in their said parishes, or are notoriously offensive to the congregation there; although they be urged by some of their neighbors, or by their minister, or by their ordinary himself, to discharge their consciences by presenting of them, and not to incur so desperately the said horrible sin of perjury.

**XXVII.** *Schismatics not to be admitted to the Communion.*

No minister, when he celebrateth the communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension, nor under the like pain to any that refuse to be present at public prayers, according to the orders of the Church of England; nor to any that are common and notorious depravers of the Book of Common Prayer and Administration of the Sacraments, and of the orders, rites, and ceremonies therein prescribed, or of anything that is contained in any of the articles agreed upon in the convocation, one thousand five hundred sixty and two, or of anything contained in the book of ordering the priests and bishops; or to any that have spoken against and depraved his majesty's sovereign authority in causes ecclesiastical; except every such person shall first acknowledge to the minister, before the church-wardens, his repentance for the same, and promise by word (if he cannot write) that he will do so no more; and except (if he can write) he shall

first do the same under his hand-writing, to be delivered to the minister, and by him sent to the bishop of the diocese, or ordinary of the place. Provided, That every minister so repelling any, as is specified either in this or in the next precedent Constitution, shall, upon complaint, or being required by the ordinary, signify the cause thereof unto him, and therein obey his order and direction.

#### XXVIII. *Strangers not to be admitted to the Communion.*

The church-wardens or quest-men, and their assistants, shall mark, as well as the minister, whether all and every of the parishioners come so often every year to the holy communion, as the laws and our Constitutions do require; and whether any strangers come often and commonly from other parishes to their church; and shall show their minister of them, lest perhaps they be admitted to the Lord's table amongst others, which they shall forbid; and remit such home to their own parish-churches and ministers, there to receive the communion with the rest of their own neighbors.

#### XXIX. *Fathers not to be Godfathers in Baptism, and Children not Communicants.*

No parent shall be urged to be present, nor be admitted to answer as godfather for his own child; nor any godfather or godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf: neither shall any person be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion.

#### XXX. *The lawful use of the Cross in Baptism explained.*

We are sorry that his majesty's most princely care and pains taken in the conference at Hampton-Court, amongst many other points, touching this one of the cross in baptism, hath taken no better effect with many, but that still the use of it in baptism is so greatly struck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple, as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy king, because he therein followeth the rules of the scriptures, and the practice of the primitive Church; we do commend to all the true members of the Church of England these our directions and observations ensuing.

First, it is to be observed, that although the Jews and Ethnicks derided both the apostles and the rest of the Christians, for preaching and believing in him who was crucified upon the cross ; yet all, both apostles and Christians, were so far from being discouraged from their profession by the ignominy of the cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the apostles did honor the name of the cross (being hateful among the Jews) so far, that under it he comprehended not only Christ crucified, but the force, effects, and merits of his death and passion, with all the comforts, fruits, and promises, which we receive or expect thereby.

Secondly, the honor and dignity of the name of the cross begat a reverent estimation even in the apostles' times (for aught that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions ; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in baptism the name of the cross did represent. And this use of the sign of the cross in baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient fathers.

Thirdly, it must be confessed, that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men ; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in baptism hath



been retained in this Church, both by the judgment and practice of those reverend fathers and great divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion-book in King Edward the Sixth his days, and by the Harmony of Confessions of later years: because indeed the use of this sign in baptism was ever accompanied here with sufficient cautions and exceptions against all popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of popery, hath ever held and taught, and so doth hold and teach still, that the sign of the cross used in baptism is no part of the substance of that sacrament: for when the minister, dipping the infant in water, or laying water upon the face of it (as the manner also is), hath pronounced these words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," the infant is fully and perfectly baptized. So as the sign of the cross being afterwards used, doth neither add anything to the virtue and perfection of baptism, nor, being omitted, doth detract anything from the effect and substance of it.

Secondly, it is apparent in the Communion-book, that the infant baptized is, by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the cross. So that for the very remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the sign of it in baptism: following therein the primitive and apostolical Churches; and accounting it a lawful outward ceremony and honorable badge, whereby the infant is dedicated to the service of him that died upon the cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, the use of the sign of the cross in baptism, being thus purged from all popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the word of God, and the judgment of all the ancient fathers, we hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority; considering that things of them-



selves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.

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## MINISTERS, THEIR ORDINATION, FUNCTION, AND CHARGE.

### XXXI. *Four solemn Times appointed for the making of Ministers.*

Forasmuch as the ancient fathers of the Church, led by example of the apostles, appointed prayers and fasts to be used at the solemn ordering of ministers; and to that purpose allotted certain times, in which only sacred orders might be given or conferred: we, following their holy and religious example, do constitute and decree, that no deacons or ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called "Ember weeks," appointed in ancient time for prayer and fasting (purposely for this cause at their first institution), and so continued at this day in the Church of England; and that this be done in the cathedral or parish-church where the bishop resideth, and in the time of divine service, in the presence not only of the archdeacon, but of the dean and two prebendaries at the least, or (if they shall happen by any lawful cause to be let or hindered) in the presence of four other grave persons, being masters of arts at the least, and allowed for public preachers.

### XXXII. *None to be made Deacon and Minister both in one day.*

The office of deacon being a step or degree to the ministry, according to the judgment of the ancient fathers, and the practice of the primitive church; we do ordain and appoint, that hereafter no bishop shall make any person, of what qualities or gifts soever, a deacon and a minister both together upon one day; but that the order in that behalf prescribed in the book of making and consecrating bishops, priests, and deacons, be strictly observed. Not that always every deacon should be kept from the ministry for a whole year, when the bishop shall find good cause

to the contrary: but that there being now four times appointed in every year for the ordination of deacons and ministers, there may ever be some time of trial of their behavior in the office of deacon, before they be admitted to the order of priesthood.

XXXIII. *The Titles of such as are to be made Ministers.*

It hath been long since provided by many decrees of the ancient fathers, that none should be admitted either deacon or priest, who had not first some certain place where he might use his function. According to which examples we do ordain, that henceforth no person shall be admitted into sacred orders, except he shall at that time exhibit to the bishop, of whom he desireth imposition of hands, a presentation of himself to some ecclesiastical preferment then void in that diocese; or shall bring to the said bishop a true and undoubted certificate, that either he is provided of some church within the said diocese, where he may attend the cure of souls, or of some minister's place vacant, either in the cathedral church of that diocese, or in some other collegiate church therein also situate, where he may execute his ministry; or that he is a fellow, or in right as a fellow, or to be a conduct or chaplain in some college in Cambridge or Oxford; or except he be a master of arts of five years' standing, that liveth of his own charge in either of the universities; or except by the bishop himself, that doth ordain him minister, he be shortly after to be admitted either to some benefice or curateship then void. And if any bishop shall admit any person into the ministry, that hath none of these titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some ecclesiastical living. And if the said bishop shall refuse so to do, he shall be suspended by the archbishop, being assisted with another bishop, from giving of orders by the space of a year.

XXXIV. *The Quality of such as are to be made Ministers.*

No bishop shall henceforth admit any person into sacred orders, which is not of his own diocese, except he be either of one of the universities of this realm, or except he shall bring letters dimissory (so termed) from the bishop of whose diocese he is; and desiring to be a deacon, is three and twenty years old; and to be a priest, four and twenty years complete; and hath taken some degree of school in either of the said universities; or at the least, except he be able to yield an account of his faith in Latin, according to the articles of religion approved in the synod

of the bishops and clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the holy scriptures; and except moreover he shall then exhibit letters testimonial of his good life and conversation, under the seal of some college of Cambridge or Oxford, where before he remained, or of three or four grave ministers, together with the subscription and testimony of other credible persons, who have known his life and behavior by the space of three years next before.

XXXV. *The Examination of such as are to be made Ministers.*

The bishop, before he admit any person to holy orders, shall diligently examine him in the presence of those ministers that shall assist him at the imposition of hands: and if the said bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the bishop in examining and laying on of hands, shall be of his cathedral church, if they may conveniently be had, or other efficient preachers of the same diocese, to the number of three at the least; and if any bishop or suffragan shall admit any to sacred orders who is not so qualified and examined, as before we have ordained, the archbishop of his province, having notice thereof, and being assisted therein by one bishop, shall suspend the said bishop or suffragan so offending, from making either deacons or priests for the space of two years.

XXXVI. *Subscription required of such as are to be made Ministers.*

No person shall hereafter be received into the ministry, nor either by institution or collation admitted to any ecclesiastical living, nor suffered to preach, to catechize, or to be a lecturer or reader of divinity in either university, or in any cathedral or collegiate church, city, or market-town, parish-church, chapel, or in any other place within this realm, except he be licensed either by the archbishop, or by the bishop of the diocese, where he is to be placed, under their hands and seals, or by one of the two universities under their seal likewise; and except he shall first subscribe to these three articles following, in such manner and sort as we have here appointed.

I. That the king's majesty, under God, is the only supreme governor of this realm, and of all other his highness's dominions

and countries, as well in all spiritual and ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries.

II. That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of God, and that it may lawfully so be used; and that he himself will use the form in the said book prescribed, in public prayer, and administration of the sacraments, and none other.

III. That he alloweth the Book of Articles of Religion agreed upon by the archbishops and bishops of both provinces, and the whole Clergy, in the convocation holden at London in the year of our Lord God one thousand five hundred sixty and two; and that he acknowledgeth all and every the articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the word of God.

To these three articles whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and surname, viz. "I N. N. do willingly and *ex animo* subscribe to these three articles, above mentioned, and to all things that are contained in them." And if any bishop shall ordain, admit, or license any, as is aforesaid, except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of orders and licenses to preach, for the space of twelve months. But if either of the universities shall offend therein, we leave them to the danger of the law, and his majesty's censure.

### XXXVII. *Subscription before the Diocesan.*

None licensed, as is aforesaid, to preach, read, lecture, or catechize, coming to reside in any diocese, shall be permitted there to preach, read, lecture, catechize, or minister the sacraments, or to execute any other ecclesiastical function, by what authority soever he be thereunto admitted, unless he first consent and subscribe to the three articles before mentioned, in the presence of the bishop of the diocese, wherein he is to preach, read, lecture, catechize, or administer the sacraments, as aforesaid.

### XXXVIII. *Revolters after subscription censured.*

If any minister, after he hath once subscribed to the said three articles, shall omit to use the form of prayer, or any of the orders or



ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he do not reform and submit himself, let him be excommunicated; and then if he shall not submit himself within the space of another month, let him be deposed from the ministry.

### XXXIX. *Cautions for Institution of Ministers into Benefices.*

No Bishop shall institute any to a Benefice, who hath been ordained by any other Bishop, except he first show unto him his letters of orders, and bring him a sufficient testimony of his former good life and behavior, if the Bishop shall require it; and lastly, shall appear, upon due examination, to be worthy of his ministry.

### XL. *An Oath against Simony at Institution into Benefices.*

To avoid the detestable sin of simony, because buying and selling of spiritual and ecclesiastical functions, offices, promotions, dignities, and livings, is execrable before God; therefore the Archbishop, and all and every Bishop or Bishops, or any other person or persons having authority to admit, institute, collate, install, or to confirm the election of any Archbishop, Bishop, or other person or persons, to any spiritual or ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice with cure or without cure, or to any ecclesiastical living whatsoever, shall, before every such admission, institution, collation, installation, or confirmation of election, respectively minister to every person hereafter to be admitted, instituted, collated, installed, or confirmed in or to any archbishopric, bishopric, or other spiritual or ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice with cure or without cure, or in or to any ecclesiastical living whatsoever, this oath, in manner and form following, the same to be taken by every one whom it concerneth in his own person, and not by a proctor:—  
*I N. N. do swear, That I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself, or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office, or living (respectively and particularly naming the same whereunto he is to be admitted, instituted, collated, installed, or confirmed), nor will at any time hereafter perform or satisfy any such kind of*



*payment, contract, or promise made by any other without my knowledge or consent: So help me God, through Jesus Christ.*

**XLI. Licenses for Plurality of Benefices limited, and Residence enjoined.**

No license or dispensation for the keeping of more benefices with cure than one, shall be granted to any but such only as shall be thought very well worthy for his learning, and very well able and sufficient to discharge his duty; that is, who shall have taken the degree of a master of arts at the least in one of the universities of this realm, and be a public and sufficient preacher licensed. Provided always, that he be by a good and sufficient caution bound to make his personal residence in each his said benefices for some reasonable time in every year; and that the said benefices be not more than thirty miles distant asunder; and lastly, that he have under him in the benefice, where he doth not reside, a preacher lawfully allowed, that is able sufficiently to teach and instruct the people.

**XLII. Residence of Deans in their Churches.**

Every dean, master, or warden, or chief governor of any cathedral or collegiate church, shall be resident in his said cathedral or collegiate church fourscore and ten days *conjunctim* or *divisim* in every year at the least and then shall continue there in preaching the word of God, and keeping good hospitality, except he shall be otherwise let with weighty and urgent causes, to be approved by the Bishop of the diocese, or in any other lawful sort dispensed with. And when he is present, he, with the rest of the canons or prebendaries resident, shall take special care that the statutes and laudable customs of their church (not being contrary to the word of God, or prerogative royal), the statutes of this realm being in force concerning ecclesiastical order, and all other constitutions now set forth and confirmed by his majesty's authority, and such as shall be lawfully enjoined by the bishop of the diocese in his visitation, according to the statutes and customs of the same church, or the ecclesiastical laws of this realm, be diligently observed; and that the petty canons, vicars choral, and other ministers of their church, be urged to the study of the holy scriptures; and every one of them to have the New Testament not only in English, but also in Latin.

*XLIII. Deans and Prebendaries to preach during their Residence.*

The dean, master, warden, or chief governor, prebendaries, and canons in every cathedral and collegiate church, shall not only preach there in their own persons so often as they are bound by law, statute, ordinance, or custom, but shall likewise preach in other churches of the same diocese where they are resident, and especially in those places whence they or their church receive any yearly rents or profits. And in case they themselves be sick, or lawfully absent, they shall substitute such licensed preachers to supply their turns, as by the bishop of the diocese shall be thought meet to preach in cathedral churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the offender shall be punished by the bishop, or by him or them to whom the jurisdiction of that church appertaineth, according to the quality of the offence.

*XLIV. Prebendaries to be resident upon their Benefices.*

No prebendaries nor canons in cathedral or collegiate churches having one or more benefices with cure (and not being residentiaries in the same cathedral or collegiate churches), shall, under color of their said prebends, absent themselves from their benefices with cure above the space of one month in the year, unless it be for some urgent cause, and certain time to be allowed by the bishop of the diocese. And such of the said canons and prebendaries, as by the ordinances of the cathedral or collegiate churches do stand bound to be resident in the same, shall so among themselves sort and proportion the times of the year, concerning residency to be kept in the said churches, as that some of them always shall be personally resident there; and that all those who be, or shall be residentiaries in any cathedral or collegiate church, shall, after the days of their residency appointed by their local statutes or customs expired, presently repair to their benefices, or some one of them, or to some other charge where the law requireth their presence, there to discharge their duties according to the laws in that case provided. And the bishop of the diocese shall see the same to be duly performed and put in execution.

*XLV. Beneficed Preachers, being resident upon their Livings, to preach every Sunday.*

Every beneficed man allowed to be a preacher, and residing on his benefice, having no lawful impediment, shall, in his own

cure, or in some other church or chapel, where he may conveniently, near adjoining (where no preacher is), preach one sermon every Sunday of the year; wherein he shall soberly and sincerely divide the word of truth, to the glory of God, and to the best edification of the people.

*XLVI. Beneficed Men, not Preachers, to procure monthly Sermons.*

Every beneficed man, not allowed to be a preacher, shall procure sermons to be preached in his cure once in every month at the least, by preachers lawfully licensed, if his living, in the judgment of the ordinary, will be able to bear it. And upon every Sunday, when there shall not be a sermon preached in his cure, he or his curate shall read some one of the homilies prescribed, or to be prescribed by authority, to the intents aforesaid.

*XLVII. Absence of beneficed Men to be supplied by Curates that are allowed Preachers.*

Every beneficed man, licensed by the laws of this realm, upon urgent occasions of other service not to reside upon his benefice, shall cause his cure to be supplied by a curate that is a sufficient and licensed preacher, if the worth of the benefice will bear it. But whosoever hath two benefices shall maintain a preacher licensed in the benefice where he doth not reside, except he preach himself at both of them usually.

*XLVIII. None to be Curates but allowed by the Bishop.*

No curate or minister shall be permitted to serve in any place, without examination and admission of the bishop of the diocese, or ordinary of the place, having episcopal jurisdiction, in writing under his hand and seal, having respect to the greatness of the cure and meetness of the party. And the said curates and ministers, if they remove from one diocese to another, shall not be by any means admitted to serve without testimony of the bishop of the diocese, or ordinary of the place, as aforesaid, whence they came, in writing, of their honesty, ability, and conformity to the ecclesiastical laws of the Church of England. Nor shall any serve more than one church or chapel upon one day, except that chapel be a member of the parish church, or united thereunto; and unless the said church or chapel, where such a minister shall serve in two places, be not able, in the judgment of the bishop or ordinary, as aforesaid, to maintain a curate.

*XLIX. Ministers, not allowed Preachers, may not expound.*

No person whatsoever not examined and approved by the bishop of the diocese, or not licensed, as is aforesaid, for a sufficient or convenient preacher, shall take upon him to expound in his own cure, or elsewhere, any scripture or matter of doctrine; but shall only study to read plainly and aptly (without glossing or adding) the homilies already set forth, or hereafter to be published by lawful authority, for the confirmation of the true faith, and for the good instruction and edification of the people.

*L. Strangers not admitted to preach without showing their License.*

Neither the minister, church-wardens, nor any other officers of the church, shall suffer any man to preach within their churches or chapels, but such as, by showing their license to preach, shall appear unto them to be sufficiently authorized thereunto, as is aforesaid.

*LI. Strangers not admitted to preach in Cathedral Churches without sufficient authority.*

The deans, presidents, and residentiaries of any cathedral or collegiate church, shall suffer no stranger to preach unto the people in their churches, except they be allowed by the archbishop of the province, or by the bishop of the same diocese, or by either of the universities. And if any, in his sermon, shall publish any doctrine, either strange, or disagreeing from the word of God, or from any of the Articles of Religion agreed upon in the Convocation-house, anno 1562, or from the Book of Common Prayer; the dean or the residents shall, by their letters subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the bishop of the diocese, that he may determine the matter, and take such order therein, as he shall think convenient.

*LII. The names of strange Preachers to be noted in a Book.*

That the bishop may understand (if occasion so require) what sermons are made in every church of his diocese, and who presume to preach without license, the church-wardens and side-men shall see that the names of all preachers, which come to their church from any other place be noted in a book, which they

shall have ready for that purpose ; wherein every preacher shall subscribe his name, the day when he preached, and the name of the bishop of whom he had license to preach.

### LIII. *No public Opposition between Preachers.*

If any preacher shall, in the pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other preacher in the same church, or in any church near adjoining, before he hath acquainted the bishop of the diocese therewith, and received order from him what to do in that case, because, upon such public dissenting and contradicting there may grow much offence and disquietness unto the people ; the church-wardens, or party grieved, shall forthwith signify the same to the said bishop, and not suffer the said preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the church, until the bishop hath taken further order therein ; who shall, with all convenient speed, so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach *pendente lite*.

### LIV. *The Licenses of Preachers refusing Conformity to be void.*

If any man licensed heretofore to preach, by any archbishop, bishop, or by either of the universities, shall at any time from henceforth refuse to conform himself to the laws, ordinances, and rites ecclesiastical, established in the Church of England, he shall be admonished by the bishop of the diocese, or ordinary of the place, to submit himself to the use and due exercise of the same. And if, after such admonition, he do not conform himself within the space of one month, we determine and decree, That the license of every such preacher shall thereupon be utterly void, and of none effect.

### LV. *The Form of a Prayer to be used by all Preachers before their Sermons.*

Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer in this form, or to this effect, as briefly as conveniently they may : Ye shall pray for Christ's holy catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scot-



land, and Ireland: and herein I require you most especially to pray for the king's most excellent majesty, our sovereign lord JAMES, king of England, Scotland, France, and Ireland, defender of the faith, and supreme governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal: ye shall also pray for our gracious queen ANNE, the noble prince Henry, and the rest of the king and queen's royal issue: ye shall also pray for the ministers of God's holy word and sacraments, as well archbishops and bishops, as other pastors and curates: ye shall also pray for the king's most honorable council, and for all the nobility and magistrates of this realm; that all and ever of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make: also ye shall pray for the whole commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the king, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God, that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer.

LVI. *Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a year at the least.*

Every minister, being possessed of a benefice that hath cure and charge of souls, although he chiefly attend to preaching, and hath a curate under him to execute the other duties which are to be performed for him in the church, and likewise every other stipendiary preacher that readeth any lecture, or catechizeth, or preacheth in any church or chapel, shall twice at the least every year read himself the divine service upon two several Sundays publicly, and at the usual times, both in the forenoon and afternoon, in the church which he so possesseth, or where he readeth, catechizeth, or preacheth, as is aforesaid; and shall likewise as often in every year administer the sacraments of baptism, if there be any to be baptized, and of the Lord's supper, in such manner and form, and with the observation of all such rites and ceremonies as are prescribed by the Book of Common Prayer in that behalf; which if he do not accordingly perform, then shall he that is possessed of a benefice (as before) be suspended; and he that is but a reader, preacher, or catechizer, be removed from his place by the bishop of the diocese, until he or they shall submit them-

selves to perform all the said duties, in such manner and sort as before is prescribed.

LVII. *The Sacraments not to be refused at the Hands of unpreaching Ministers.*

Whereas divers persons, seduced by false teachers, do refuse to have their children baptized by a minister that is no preacher, and to receive the holy communion at his hands in the same respect, as though the virtue of those sacraments did depend upon his ability to preach; forasmuch as the doctrine both of baptism and of the Lord's supper is so sufficiently set down in the Book of Common Prayer to be used at the administration of the said sacraments, as nothing can be added unto it that is material and necessary; we do require and charge every such person, seduced as aforesaid, to reform that their wilfulness, and to submit himself to the order of the Church in that behalf; both the said sacraments being equally effectual, whether they be ministered by a minister that is no preacher, or by one that is a preacher. And if any hereafter shall offend herein, or leave their own parish-churches in that respect, and communicate, or cause their children to be baptized, in other parishes abroad, and will not be moved thereby to reform that their error and unlawful course; let them be presented to the ordinary of the place by the minister, church-wardens, and side-men, or quest-men of the parishes where they dwell, and there receive such punishment by ecclesiastical censures, as such obstinacy doth worthily deserve; that is, let them (persisting in their wilfulness) be suspended, and then, after a month's further obstinacy, excommunicated. And likewise if any parson, vicar, or curate, shall, after the publishing hereof, either receive to the communion any such persons which are not of his own church and parish, or shall baptize any of their children, thereby strengthening them in their said errors; let him be suspended, and not released thereof, until he do faithfully promise that he will not afterwards offend therein.

LVIII. *Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.*

Every minister saying the public prayers, or ministering the sacraments, or other rites of the church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion

of the ordinary. Furthermore, such ministers as are graduate shall wear upon their surplices, at such times, such hoods as by the order of the universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension. Notwithstanding it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods some decent tippet of black, so it be not silk.

### LIX. *Ministers to catechize every Sunday.*

Every parson, vicar, or curate, upon every Sunday and holiday, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism to come to the Church at the time appointed, obediently to hear, and to be ordered by the minister, until they have learned the same. And if any minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the bishop or ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid, let them be suspended by their ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated.

### LX *Confirmation to be performed once in three Years.*

Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the apostles' times, that all bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them and blessing them, which we commonly call *Confirmation*; and that this holy action hath been accustomed in the Church, in former ages, to be performed in the bishop's visitation every third year; we will and appoint, That every bishop or his suffragan, in his accustomed visitation, do, in his own person, carefully observe the said custom. And if in that year, by reason

of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of confirmation the next year after, as he may conveniently.

*LXI. Ministers to prepare Children for Confirmation.*

Every minister that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning confirmation, shall take especial care that none shall be presented to the bishop for him to lay his hands upon, but such as can render an account of their faith, according to the Catechism in the said book contained. And when the bishop shall assign any time for the performance of that part of his duty, every such minister shall use his best endeavor to prepare and make able, and likewise to procure as many as he can to be then brought, and by the bishop to be confirmed.

*LXII. Ministers not to marry any persons without Banns, or License.*

No minister, upon pain of suspension *per triennium ipso facto*, shall celebrate matrimony between any persons, without a faculty or license granted by some of the persons in these our Constitutions expressed, except the banns of matrimony have been first published three several Sundays, or holy-days, in the time of divine service, in the parish-churches and chapels where the said parties dwell, according to the Book of Common Prayer. Neither shall any minister, upon the like pain, under any pretence whatsoever, join any persons so licensed, in marriage, at any unseasonable times, but only between the hours of eight and twelve in the forenoon; nor in any private place, but either in the said churches or chapels where one of them dwelleth, and likewise in time of divine service; nor when banns are thrice asked, and no license in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said marriages.

*LXIII. Ministers of exempt Churches not to marry without Banns, or License.*

Every minister who shall hereafter celebrate marriage between any persons, contrary to our said Constitutions, or any part of them, under color of any peculiar liberty or privilege claimed to appertain to certain churches and chapels, shall be suspended *per triennium*, by the ordinary of the place where the offence shall

be committed. And if any such minister shall afterwards remove from the place where he hath committed that fault, before he be suspended, as is aforesaid, then shall the bishop of the diocese, or ordinary of the place where he remaineth, upon certificate under the hand and seal of the other ordinary, from whose jurisdiction he removed, execute that censure upon him.

#### LXIV. *Ministers solemnly to bid Holy-days.*

Every parson, vicar, or curate, shall, in his several charge, declare to the people, every Sunday, at the time appointed in the Communion-book, whether there be any holy-days or fasting-days the week following. And if any do hereafter wittingly offend herein, and being once admonished hereof by his ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it.

#### LXV. *Ministers solemnly to denounce Recusants and Excommunicates.*

All ordinaries shall, in their several jurisdictions, carefully see and give order, that as well those who for obstinate refusing to frequent divine service established by public authority within this realm of England, as those also (especially of the better sort and condition) who for notorious contumacy, or other notable crimes, stand lawfully excommunicate (unless within three months immediately after the said sentence of excommunication pronounced against them, they reform themselves, and obtain the benefit of absolution), be every six months ensuing, as well in the parish-church, as in the cathedral church of the diocese in which they remain, by the minister openly in time of divine service, upon some Sunday, denounced and declared excommunicate, that others may be thereby both admonished to refrain their company and society, and excited the rather to procure out a writ *De excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the registrar of every ecclesiastical court shall yearly between Michaelmas and Christmas duly certify the archbishop of the province of all and singular the premises aforesaid.

#### LXVI. *Ministers to confer with Recusants.*

Every minister being a preacher, and having any popish recusant or recusants in his parish, and thought fit by the bishop of the diocese, shall labor diligently with them from time to time, thereby to reclaim them from their errors. And



if he be no preacher, or not such a preacher, then he shall procure, if he can possibly, some that are preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the bishop of the diocese thereof, who shall not only appoint some neighbor preacher or preachers adjoining to take that labor upon them, but himself also as his important affairs will permit him, shall use his best endeavor, by instruction, persuasion, and all good means he can devise, to reclaim both them and all other within his diocese so affected.

#### LXVII. *Ministers to visit the Sick.*

When any person is dangerously sick in any parish, the minister, or curate, having knowledge thereof, shall resort unto him or her (if the disease be not known, or probably suspected, to be infectious), to instruct and comfort them in their distress, according to the order of the Communion-book, if he be no preacher; or if he be a preacher, then as he shall think most needful and convenient. And when any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial and one other after the burial.

#### LXVIII. *Ministers not to refuse to christen or bury.*

No minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the church to him upon Sundays or holy-days to be christened, or to bury any corpse that is brought to the church or churchyard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one, or bury the other (except the party deceased were denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance), he shall be suspended by the bishop of the diocese from his ministry by the space of three months.

#### LXIX. *Ministers not to defer christening, if the child be in danger.*

If any minister, being duly, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his parish, and thereupon desired to go up or come to the place where the said infant remaineth, to baptize the same,

shall either wilfully refuse so to do, or of purpose, or of gross negligence, shall so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, it dieth, through such his default, unbaptized: the said minister shall be suspended for three months; and before his restitution shall acknowledge his fault, and promise before his ordinary, that he will not wittingly incur the like again. Provided, that where there is a curate, or a substitute, this constitution shall not extend to the parson or vicar himself, but to the curate or substitute present.

*LXX. Ministers to keep a Register of Christenings, Weddings, and Burials.*

In every parish-church and chapel within this realm, shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every christening, wedding, and burial, which have been in that parish since the time that the law was first made in that behalf, so far as the ancient books thereof can be procured, but especially since the beginning of the reign of the late queen. And for the safe keeping of the said book, the church-wardens, at the charge of the parish, shall provide one sure coffer, with three locks and keys: whereof the one to remain with the minister, and the other two with the church-wardens, severally; so that neither the minister without the two church-wardens, nor the church-wardens without the minister, shall at any time take that book out of the said coffer. And henceforth upon every Sabbath-day, immediately after morning or evening-prayer, the minister and church-wardens shall take the said parchment book out of the said coffer, and the minister, in the presence of the church-wardens, shall write and record in the said book the names of all persons christened, together with the names and surnames of their parents, and also the names of all persons married and buried in that parish in the week before, and the day and year of every such christening, marriage, and burial; and, that done, they shall lay up that book in the coffer, as before, and the minister and church-wardens unto every page of that book, when it shall be filled with such inscriptions, shall subscribe their names. And the church-wardens shall once every year, within one month after the five-and-twentieth day of March, transmit unto the bishop of the diocese, or his chancellor, a true copy of the names of all persons christened, married or buried in their parish in the year before, ended the said five-and-twentieth day of March, and the certain days and months in which every such christening, mar-

riage, and burial was had, to be subscribed with the hands of the said minister and church-wardens, to the end the same may faithfully be preserved in the registry of the said bishop; which certificate shall be received without fee. And if the minister or church-wardens shall be negligent in performance of anything herein contained, it shall be lawful for the bishop, or his chancellor, to convent them, and proceed against every of them as contemnors of this our constitution.

LXXI. *Ministers not to preach, or administer the Communion, in private Houses.*

No minister shall preach, or administer the holy communion, in any private house, except it be in times of necessity, when any being so impotent as he cannot go to the church, or very dangerously sick, are desirous to be partakers of the holy sacrament, upon pain of suspension for the first offence, and excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no chapels dedicated and allowed by the ecclesiastical laws of this realm. And provided also, under the pains before expressed, that no chaplains do preach or administer the communion in any other places but in the chapels of the said houses; and that also they do the same very seldom upon Sundays and holy-days; so that both the lords and masters of the said houses, and their families, shall at other times resort to their own parish-churches, and there receive the holy communion at least once every year.

LXXII. *Ministers not to appoint public or private Fasts or Prophecies, or to exorcise, but by authority.*

No minister or ministers shall, without the license and direction of the bishop of the diocese first obtained and had under his hand and seal, appoint or keep any solemn fasts, either publicly or in any private houses, other than such as by law are, or by public authority shall be appointed, nor shall be wittingly present at any of them, under pain of suspension for the first fault, of excommunication for the second, and of deposition from the ministry for the third. Neither shall any minister not licensed, as is aforesaid, presume to appoint or hold any meetings for sermons, commonly termed by some prophecies or exercises, in market-towns, or other places, under the said pains: nor, without such license to attempt, upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cosenage, and deposition from the ministry.

LXXIII. *Ministers not to hold private Conventicles.*

Forasmuch as all conventicles, and 'secret meetings of priests and ministers, have been ever justly accounted very hurtful to the state of the church wherein they live, we do now ordain and constitute, That no priests, or ministers of the word of God, or any other persons, shall meet together in any private house, or elsewhere, to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may in any way tend to the impeaching or depraving of the doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the government and discipline now established in the Church of England, under pain of excommunication, *ipso facto*.

LXXIV. *Decency in Apparel enjoined to Ministers.*

The true, ancient, and flourishing Churches of Christ, being ever desirous that their prelacy and clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honor and estimation due to the special messengers and ministers of Almighty God; we, therefore, following their grave judgment, and the ancient custom of the Church of England, and hoping that, in time, new-fangleness of apparel in some factious persons will die of itself, do constitute and appoint, That the archbishops and bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all deans, masters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches (being priests or deacons), doctors in divinity, law, and physic, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns with standing collars, and sleeves strait at the hands, or wide sleeves, as is used in the universities, with hoods or tippets of silk or sarcenet, and square caps. And that all other ministers admitted or to be admitted into that function, shall also usually wear the like apparel as is aforesaid, except tippets only. We do further in like manner ordain, That all the said ecclesiastical persons above mentioned shall usually wear in their journeys cloaks with sleeves, commonly called priests' cloaks, without guards, welts, long buttons, or cuts. And no ecclesiastical person shall wear any coif or wrought nightcap, but only plain nightcaps of black silk, satin, or velvet. In all which particulars concerning the apparel here prescribed, our meaning is not to

attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said persons ecclesiastical may use any comely and scholar-like apparel, provided that it be not cut or pinkt; and that in public they go not in their doublet and hose, without coats or cassocks; and that they wear not any light-colored stockings. Likewise poor beneficed men and curates (not being able to provide themselves long gowns), may go in short gowns of the fashion aforesaid.

### LXXV *Sober conversation required in Ministers.*

No ecclesiastical person shall, at any time, other than for their honest necessities, resort to any taverns or ale-houses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labor, or to drinking or riot, spending their time idly by day or by night, playing at dice, cards, or tables, or any other unlawful games: but at all times convenient they shall hear or read somewhat of the holy scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavoring to profit the Church of God; having always in mind, that they ought to excel all others in purity of life, and should be examples to the people to live well and Christianly, under pain of ecclesiastical censures, to be inflicted with severity, according to the qualities of their offences.

### LXXVI *Ministers at no time to forsake their Calling.*

No man being admitted a deacon or minister shall from thenceforth voluntarily relinquish the same, nor afterward use himself in the course of his life as a layman, upon pain of excommunication. And the names of all such men, so forsaking their calling, the church-wardens of the parish where they dwell shall present to the bishop of the diocese, or to the ordinary of the place, having episcopal jurisdiction.

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## SCHOOLMASTERS.

### LXXVII. *None to teach School without License.*

No man shall teach either in public school, or private house, but such as shall be allowed by the bishop of the diocese, or ordinary of the place, under his hand and seal, being found meet



as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion ; and also except he shall first subscribe to the first and third articles aforementioned simply, and to the two first clauses of the second article.

*LXXVIII. Curates desirous to teach to be licensed before others.*

In what parish-church or chapel soever there is a curate, which is a master of arts, or bachelor of arts, or is otherwise well able to teach youth, and will willingly so do, for the better increase of his living, and training up of children in principles of true religion ; we will and ordain, That a license to teach youth of the parish where he serveth be granted to none by the ordinary of that place, but only to the said curate. Provided always, that this constitution shall not extend to any parish or chapel in country towns, where there is a public school founded already ; in which case we think it not meet to allow any to teach grammar, but only him that is allowed for the said public school.

*LXXIX. The Duty of Schoolmasters.*

All schoolmasters shall teach in English or Latin, as the children are able to bear, the larger or shorter Catechism heretofore by public authority set forth. And as often as any sermon shall be upon holy and festival days within the parish where they teach, they shall bring their scholars to the church where such sermon shall be made, and there see them quietly and soberly behave themselves ; and shall examine them at times convenient, after their return, what they have borne away of such sermon. Upon other days, and at other times, they shall train them up with such sentences of holy scripture, as shall be most expedient to induce them to all godliness ; and they shall teach the grammar set forth by king Henry the Eighth, and continued in the times of king Edward the Sixth, and Queen Elizabeth of noble memory, and none other. And if any schoolmaster, being licensed, and having subscribed as aforesaid, shall offend in any of the premises, or either speak, write, or teach against anything whereunto he hath formerly subscribed (if upon admonition by the ordinary he do not amend and reform himself), let him be suspended from teaching school any longer.

## THINGS APPERTAINING TO CHURCHES.

**LXXX.** *The great Bible, and Book of Common Prayer, to be had in every Church.*

The church-wardens or quest-men of every church and chapel shall, at the charge of the parish, provide the Book of Common Prayer, lately explained in some few points of his majesty's authority, according to the laws of his highness's prerogative in that behalf, and that with all convenient speed, but at the furthest within two months after the publishing of these our Constitutions. And if any parishes be yet unfurnished of the Bible of the largest volume, or of the books of Homilies allowed by authority, the said church-wardens shall within convenient time provide the same at the like charge of the parish.

**LXXXI.** *A Font of Stone for Baptism in every Church.*

According to a former Constitution, too much neglected in many places, we appoint, that there shall be a font of stone in every church and chapel where baptism is to be ministered ; the same to be set in the ancient usual places: in which only font the minister shall baptize publicly.

**LXXXII** *A decent Communion-table in every Church.*

Whereas we have no doubt, but that in all churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the holy communion, we appoint, that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered, in time of divine service, with a carpet of silk or other decent stuff, thought meet by the ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the ministration, as becometh that table, and so stand, saving when the said holy communion is to be administered: at which time the same shall be placed in so good sort within the Church or chancel, as thereby the minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently, and in more number, may communicate with the said minister ; and that the Ten Commandments be set up on the east end of every church and chapel, where the people may best see and read the same, and other chosen sentences written upon the walls of the said churches and chapels, in places convenient ; and likewise that a convenient seat be made for the minister to

read service in. All these to be done at the charge of the parish.

**LXXXIII.** *A Pulpit to be provided in every Church.*

The church-wardens or quest-men, at the common charge of the parishioners in every church, shall provide a comely and decent pulpit to be set in a convenient place within the same, by the direction of the ordinary of the place, if any question do arise, and to be there seemly kept for the preaching of God's word.

**LXXXIV.** *A Chest for Alms in every Church.*

The church-wardens shall provide and have, within three months after the publishing of these Constitutions, a strong chest, with a hole in the upper part thereof, to be provided at the charge of the parish (if there be none such already provided), having three keys; of which one shall remain in the custody of the parson, vicar, or curate, and the other two in the custody of the church-wardens for the time being: which chest they shall set and fasten in the most convenient place, to the intent the parishioners may put into it their alms for their poor neighbors. And the parson, vicar, or curate, shall diligently, from time to time, and especially when men make their testaments, call upon, exhort, and move their neighbors to confer and give, as they may well spare, to the said chest; declaring unto them, that whereas heretofore they have been diligent to bestow much substance otherwise than God commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a sacrifice which pleaseth God; and that also whatsoever is given for their comfort is given to Christ himself, and is so accepted of him, that he will mercifully reward the same. The which alms and devotion of the people, the keepers of the keys shall yearly, quarterly, or oftener (as need requireth), take out of the chest, and distribute the same in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbors.

**LXXXV.** *Churches to be kept in sufficient Reparations.*

The Church-wardens or quest-men shall take care and provide that the churches be well and sufficiently repaired, and so from time to time kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain, and even, and

all things there in such an orderly and decent sort, without dust or anything that may be either noisome or unseemly, as best becometh the house of God, and is prescribed in an homily to that effect. The like care they shall take, that the church-yards be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, as have been in each place accustomed, at their charges unto whom by law the same appertaineth : but especially they shall see that in every meeting of the congregation peace be well kept ; and that all persons excommunicated, and so denounced, be kept out of the church.

**LXXXVI.** *Churches to be surveyed, and the Decays certified to the high Commissioners.*

Every dean, dean and chapter, archdeacon, and others which have authority to hold ecclesiastical visitations by composition, law, or prescription, shall survey the churches of his or their jurisdiction once in every three years in his own person, or cause the same to be done ; and shall from time to time within the said three years certify the high commissioners for causes ecclesiastical, every year, of such defects in any the said churches, as he or they do find to remain unrepaired, and the names and surnames of the parties faulty therein. Upon which certificate, we desire that the said high commissioners will *ex officio mero* send for such parties, and compel them to obey the just and lawful decrees of such ecclesiastical ordinaries, making such certificates.

**LXXXVII.** *A Terrier of Glebe-lands, and other Possessions belonging to Churches.*

We ordain, that the archbishops, and all bishops within their several dioceses, shall procure (as much as in them lieth) that a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes lying out of their parishes (which belong to any parsonage, or vicarage, or rural prebend), be taken by the view of honest men in every parish, by the appointment of the bishop (whereof the minister to be one), and be laid up in the bishop's registry, there to be for a perpetual memory thereof.

**LXXXVIII.** *Churches not to be Profaned.*

The church-wardens or quest-men, and their assistants, shall suffer no plays, feasts, banquets, suppers, church-ales, drinkings, temporal courts, or leets, lay-juries, musters, or any profane

usage, to be kept in the church, chapel, or church-yard, neither the bells to be rung superstitiously upon holy-days or eves abrogated by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the minister of the place, and by themselves.

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### CHURCH-WARDENS OR QUEST-MEN, AND SIDE-MEN OR ASSISTANTS.

#### LXXXIX. *The Choice of Church-wardens, and their Account.*

All church-wardens or quest-men in every parish shall be chosen by the joint consent of the minister and the parishioners, if it may be: but if they cannot agree upon such a choice, then the minister shall choose one, and the parishioners another: and without such a joint or several choice none shall take upon them to be church-wardens: neither shall they continue any longer than one year in that office, except perhaps they be chosen again in like manner. And all church-wardens at the end of their year, or within a month after at the most, shall before the minister and the parishioners give up a just account of such money as they have received, and also what particularly they have bestowed in reparations, and otherwise, for the use of the church. And last of all, going out of their office, they shall truly deliver up to the parishioners whatsoever money or other things of right belonging to the church or parish, which remaineth in their hands, that it may be delivered over by them to the next church-wardens by bill indented.

#### XC. *The Choice of Side-men, and their joint Office with Church-wardens.*

The church-wardens or quest-men of every parish, and two or three or more discreet persons in every parish, to be chosen for side-men or assistants by the minister and parishioners, if they can agree (otherwise to be appointed by the ordinary of the diocese), shall diligently see that all the parishioners duly resort to their church upon all Sundays and holy-days, and there continue the whole time of divine service; and none to walk or to stand idle or talking in the church, or in the church-yard, or the church-porch during that time. And all such as shall be found slack or negligent in resorting to the church (having no great or



urgent cause of absence) they shall earnestly call upon them, and after due monition (if they amend not) they shall present them to the ordinary of the place. The choice of which persons, viz. church-wardens or quest-men, side-men or assistants, shall be yearly made in Easter-week.

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### PARISH-CLERKS.

#### XCI. *Parish-Clerks to be chosen by the minister.*

No parish-clerk upon any vacation shall be chosen, within the city of London, or elsewhere within the province of Canterbury, but by the parson or vicar; or, where there is no parson or vicar, by the minister of that place for the time being; which choice shall be signified by the said minister, vicar, or parson, to the parishioners the next Sunday following, in the time of divine service. And the said clerk shall be of twenty years of age at the least, and known to the said parson, vicar, or minister, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing, if it may be. And the said clerks so chosen shall have and receive their ancient wages, without fraud or diminution, either at the hands of the church-wardens, at such times as hath been accustomed, or by their own collection, according to the most ancient custom of every parish.

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### ECCLESIASTICAL COURTS BELONGING TO THE ARCH-BISHOP'S JURISDICTION.

#### XCII. *None to be cited into divers Courts for Probate of the same Will.*

Forasmuch as many heretofore have been by apparitors both of inferior courts, and of the courts of the archbishop's prerogative, much distracted, and diversely called and summoned for probate of wills, or to take administrations of the goods of persons dying intestate, and are thereby vexed and grieved with many causeless and unnecessary troubles, molestations, and expenses; we constitute and appoint, That all chancellors, commissaries, or officials, or any other exercising ecclesiastical jurisdiction whatsoever, shall at the first charge with an oath all

persons called or voluntarily appearing before them for the probate of any will, or the administration of any goods, whether they know, or (moved by any special inducement) do firmly believe, that the party deceased, whose testament or goods depend now in question, had at the time of his or her death any goods or good debts in any other diocese or dioceses, or peculiar jurisdiction within that province, than in that wherein the said party died, amounting to the value of five pounds. And if the said person cited, or voluntarily appearing before him, shall upon his oath affirm, that he knoweth, or (as aforesaid) firmly believeth, that the said party deceased had goods or good debts in any other diocese or dioceses, or peculiar jurisdiction within the said province, to the value aforesaid, and particularly specify and declare the same; then shall he presently dismiss him, not presuming to intermeddle with the probate of the said will, or to grant administration of the goods of the party so dying intestate; neither shall he require or exact any other charges of the said parties, more than such only as are due for the citation, and other process had and used against the said parties upon their further contumacy; but shall openly and plainly declare and profess, that the said cause belongeth to the prerogative of the archbishop of that province; willing and admonishing the party to prove the said will, or require administration of the said goods in the court of the said prerogative, and to exhibit before him the said judge the probate or administration under the seal of the prerogative, within forty days next following. And if any chancellor, commissary, official, or other exercising ecclesiastical jurisdiction whatsoever, or any their registrar, shall offend herein, let him be *ipso facto* suspended from the execution of his office, not to be absolved or released, until he have restored to the party all expenses by him laid out contrary to the tenor of the premises; and every such probate of any testament, or administration of goods so granted, shall be held void and frustrate to all effects of the law whatsoever.

Furthermore, we charge and enjoin, That the registrar of every inferior judge do, without all difficulty or delay, certify and inform the apparitor of the prerogative court, repairing unto him once a month, and no oftener, what executors or administrators have been by his said judge, for the incompetency of his own jurisdiction, dismissed to the said prerogative court within the month next before, under pain of a month's suspension from the exercise of his office for every default therein. Provided, that this canon, or anything therein contained, be not prejudicial to any composition between the archbishop and any bishop or other ordinary, nor to any inferior judge that shall grant any pro-

bate of testament, or administration of goods, to any party that shall voluntarily desire it, both out of the said inferior court, and also out of the prerogative. Provided likewise, that if any man die *in itinere*, the goods that he hath about him at that present shall not cause his testament or administration to be liable unto the prerogative court.

XCIII. *The Rate of Bona notabilia liable to the Prerogative Court.*

Furthermore, we decree and ordain, That no judge of the archbishop's prerogative shall henceforward cite, or cause to be cited, *ex officio*, any person whatsoever to any of the aforesaid intents, unless he have knowledge that the party deceased was at the time of his death possessed of goods and chattels in some other diocese or dioceses, or peculiar jurisdiction within that province, than in that wherein he died, amounting to the value of five pounds at the least; decreeing and declaring, that whoso hath not goods in divers dioceses to the said sum or value shall not be accounted to have *Bona notabilia*. Always provided, That this clause, here and in the former Constitution mentioned, shall not prejudice those dioceses, where by composition or custom *Bona notabilia* are rated at a greater sum. And if any judge of the prerogative court, or any his surrogate, or his registrar or apparitor, shall cite, or cause any person to be cited into his court contrary to the tenor of the premises, he shall restore to the party so cited all his costs and charges, and the acts and proceedings in that behalf shall be held void and frustrate. Which expenses, if the said judge, or registrar, or apparitor, shall refuse accordingly to pay, he shall be suspended from the exercise of his office, until he yield to the performance thereof.

XCIV. *None to be cited in the Arches or Audience, but Dwellers within the Archbishop's Diocese, or Peculiars.*

No dean of the arches, nor official of the archbishop's consistory, nor any judge of the audience, shall henceforward in his own name, or in the name of the archbishop, either *ex officio*, or at the instance of any party, originally cite, summon, or any way compel, or procure to be cited, summoned, or compelled, any person which dwelleth not within the particular diocese or peculiar of the said archbishop, to appear before him or any of them, for any cause or matter whatsoever belonging to ecclesiastical cognizance, without the license of the diocesan first had and obtained in that behalf, other than in such particular cases only as are expressly excepted and reserved in and by a statute *anno 23 H. VIII. cap. 9*. And if any of the said judges shall offend

herein, he shall for every such offence be suspended from the exercise of his office for the space of three whole months.

### XCV. *The Restraint of Double Quarrels.*

Albeit by former constitutions of the Church of England, every bishop hath had two months space to inquire and inform himself of the sufficiency and qualities of every minister, after he hath been presented unto him to be instituted into any benefice; yet, for the avoiding of some inconveniences, we do now abridge and reduce the said two months unto eight and twenty days only. In respect of which abridgment we do ordain and appoint, that no double quarrel shall hereafter be granted out of any of the archbishop's courts at the suit of any minister whosoever, except he shall first take his personal oath, that the said eight and twenty days at the least are expired, after he first tendered his presentation to the bishop, and that he refused to grant him institution thereupon; or shall enter bonds with sufficient sureties to prove the same to be true; under pain of suspension of the granter thereof from the execution of his office for half a year *toties quoties* (to be denounced by the said archbishop), and nullity of the double quarrel aforesaid, so unduly procured to all intents and purposes whatsoever. Always provided, that within the said eight and twenty days the bishop shall not institute any other to the prejudice of the said party before presented *sub pœna nullitatis*.

### XCVI. *Inhibitions not to be granted without the subscription of an Advocate.*

That the jurisdictions of bishops may be preserved (as near as may be) entire and free from prejudice, and that for the behoof of the subjects of this land better provision be made, that henceforward they be not grieved with frivolous and wrongful suits and molestations; it is ordained and provided, That no inhibition shall be granted out of any court belonging to the archbishop of Canterbury, at the instance of any party, unless it be subscribed by an advocate practising in the said court: which the said advocate shall do freely, not taking any fee for the same, except the party prosecuting the suit do voluntarily bestow some gratuity upon him for his counsel and advice in the said cause. The like course shall be used in granting forth any inhibition, at the instance of any party, by the bishop or his chancellor, against the archdeacon, or any other person exercising ecclesiastical jurisdiction: and if in the court of consistory of any bishop there be no advocate at all, then shall the subscription of a proctor practising in the same court be held sufficient.

*XCVII. Inhibitions not to be granted until the Appeal be exhibited to the Judge.*

It is further ordered and decreed, that henceforth no inhibition be granted by occasion of any interlocutory decree, or in any cause of correction whatsoever, except under the form aforesaid: and moreover, that before the going out of any such inhibition, the appeal itself, or a copy thereof (avouched by oath to be just and true), be exhibited to the judge, or his lawful surrogate, whereby he may be fully informed both in the quality of the crime, and of the cause of the grievance, before the granting forth of the said inhibition. And every appellant, or his lawful proctor, shall, before the obtaining of any such inhibition, show and exhibit to the judge or his surrogate, in writing, a true copy of those acts wherewith he complaineth himself to be aggrieved, and from which he appealeth; or shall take a corporal oath, that he hath performed his diligence and true endeavor for the obtaining of the same, and could not obtain it at the hands of the registrar in the country, or his deputy, tendering him his fee. And if any judge or registrar shall either procure or permit any inhibition to be sealed, so as is said, contrary to the form and limitation above specified, let him be suspended from the execution of his office for the space of three months: if any proctor, or other person whatsoever by his appointment, shall offend in any of the premises, either by making or sending out any inhibition, contrary to the tenor of the said premises, let him be removed from the exercise of his office for the space of a whole year, without hope of release or restoring.

*XCVIII. Inhibitions not to be granted to factious Appellants, unless they first subscribe.*

Forasmuch as they who break the laws cannot in any reason claim any benefit or protection by the same; we decree and appoint, That after any judge ecclesiastical hath proceeded judicially against obstinate and factious persons, and contemnors of ceremonies, for not observing the rites and orders of the Church of England, or for contempt of public prayer, no judge, *ad quem*, shall admit or allow any his, or their appeals, unless he having first seen the original appeal, the party appellant do first personally promise and avow, that he will faithfully keep and observe all the rites and ceremonies of the Church of England, as also the prescript form of common prayer; and do likewise subscribe to the three articles formerly by us specified and declared.



*XCIX. None to marry within the degrees prohibited.*

No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord God 1563. And all marriages so made and contracted shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid table shall be in every church publicly set up and fixed at the charge of the parish.

*C. None to marry under Twenty-one years, without their Parents' consent.*

No children under the age of one and twenty years complete shall contract themselves, or marry, without the consent of their parents, or of their guardians and governors, if their parents be deceased.

*CI. By whom Licenses to marry without Banns shall be granted, and to what sort of persons.*

No faculty or license shall be henceforth granted for solemnization of matrimony betwixt any parties, without thrice open publication of the banns, according to the Book of Common Prayer, by any person exercising any ecclesiastical jurisdiction, or claiming any privileges in the right of their churches; but the same shall be granted only by such as have episcopal authority, or the commissary for faculties, vicars general of the archbishops, and bishops, *sede plena*; or *sede vacante*, the guardian of the spiritualities, or ordinaries exercising of right episcopal jurisdiction in their several jurisdictions respectively, and unto such persons only as be of good state and quality, and that upon good caution and security taken.

*CII. Security to be taken at the granting of such Licenses, and under what condition.*

The security mentioned shall contain these conditions: First, That, at the time of the granting every such license, there is not any impediment of precontract, consanguinity, affinity, or other lawful cause to hinder the said marriage. Secondly, That there is not any controversy or suit depending in any court before any ecclesiastical judge, touching any contract or marriage of either of the said parties with any other. Thirdly, That they have obtain-

ed thereunto the express consent of their parents (if they be living), or otherwise of their guardians or governors. Lastly, That they shall celebrate the said matrimony publicly in the parish-church or chapel where one of them dwelleth, and in no other place, and that between the hours of eight and twelve in the forenoon.

### CIII. *Oaths to be taken for the Conditions.*

For the avoiding of all fraud and collusion in the obtaining of such licenses and dispensations, we further constitute and appoint, That before any license for the celebration of matrimony without publication of banns be had or granted, it shall appear to the judge, by the oaths of two sufficient witnesses, one of them to be known either to the judge himself, or to some other person of good reputation then present, and known likewise to the said judge, that the express consent of the parents, or parent, if one be dead, or guardians or guardian of the parties, is thereunto had and obtained. And furthermore, That one of the parties personally swear, that he believeth there is no let or impediment of pre-contract, kindred, or alliance, or of any other lawful cause whatsoever, nor any suit commenced in any ecclesiastical court, to bar or hinder the proceeding of the said matrimony, according to the tenure of the foresaid license.

### CIV. *An Exception for those that are in Widowhood.*

If both the parties which are to marry being in widowhood do seek a faculty for the forbearing of banns, then the clauses before mentioned, requiring the parents' consents, may be omitted; but the parishes where they dwell, both shall be expressed in the license, as also the parish named where the marriage shall be celebrated. And if any commissary for faculties, vicars general, or other the said ordinaries, shall offend in the premises, or any part thereof, he shall, for every time so offending, be suspended from the execution of his office for the space of six months; and every such license or dispensation shall be held void to all effects and purposes, as if there had never been any such granted; and the parties marrying by virtue thereof shall be subject to the punishments which are appointed for clandestine marriages.

### CV. *No Sentence for Divorce to be given upon the sole Confession of the Parties.*

Forasmuch as matrimonial causes have been always reckoned and reputed among the weightiest, and therefore require the

greater caution, when they come to be handled and debated in judgment, especially in causes wherein matrimony, having been in the church duly solemnized, is required, upon any suggestion or pretext whatsoever, to be dissolved or annulled: we do straitly charge and enjoin, That in all proceedings to divorce, and nullities of matrimony, good circumspection and advice be used, and that the truth may (as far as possible) be sifted out by the deposition of witnesses, and other lawful proofs and evictions; and that credit be not given to the sole confession of the parties themselves, howsoever taken upon oath, either within or without the court.

CVI. *No Sentence for Divorce to be given but in open Court.*

No sentence shall be given either for separation *a thoro et mensa* or for annulling of pretended matrimony, but in open court, and in the seat of justice; and that with the knowledge and consent either of the archbishop within his province, or of the bishop within his diocese, or of the dean of the arches, the judge of the audience of Canterbury, or of the vicars general, or other principal officials, or, *sede vacante*, of the guardians of the spiritualities, or other ordinaries to whom of right it appertaineth, in their several jurisdictions and courts, and concerning them only that are then dwelling under their jurisdictions.

CVII. *In all sentences for Divorce, Bond to be taken for not marrying during each other's Life.*

In all sentences pronounced only for divorce and separation *a thoro et mensa*, there shall be a caution and restraint inserted in the act of the said sentence, That the parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person. And, for the better observation of this last clause, the said sentence of divorce shall not be pronounced, until the party or parties requiring the same have given good and sufficient caution and security into the court, that they will not any way break or transgress the said restraint or prohibition.

CVIII. *The Penalty for Judges offending in the premises.*

And if any judge, giving sentence of divorce or separation, shall not fully keep and observe the premises, he shall be, by the archbishop of the province, or by the bishop of the diocese, suspended from the exercise of his office for the space of a whole

year; and the sentence of separation, so given contrary to the form aforesaid, shall be held void to all intents and purposes of the law, as if it had not at all been given or pronounced.

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ECCLESIASTICAL COURTS BELONGING TO THE JURISDICTION OF BISHOPS AND ARCHDEACONS, AND THE PROCEEDINGS IN THEM.

CIX. *Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.*

If any offend their brethren, either by adultery, whoredom, incest, or drunkenness, or by swearing, ribaldry, usury, and any other uncleanness and wickedness of life, the church-wardens, or quest-men, and side-men, in their next presentments to their ordinaries, shall faithfully present all and every of the said offenders, to the intent that they, and every of them, may be punished by the severity of the laws, according to their deserts; and such notorious offenders shall not be admitted to the holy communion, till they be reformed.

CX. *Schismatics to be presented.*

If the church-wardens, or quest-men, or assistants, do or shall know any man within their parish, or elsewhere, that is a hinderer of the word of God to be read or sincerely preached, or of the execution of these our Constitutions, or a fautor of any usurped or foreign power, by the laws of this realm justly rejected and taken away, or a defender of Popish and erroneous doctrine, they shall detect and present the same to the bishop of the diocese, or ordinary of the place, to be censured and punished according to such ecclesiastical laws as are prescribed in that behalf.

CXI. *Disturbers of Divine Service to be presented.*

In all visitations of bishops and archdeacons, the church-wardens, or quest-men, and side men, shall truly and personally present the names of all those which behave themselves rudely and disorderly in the church, or which by untimely ringing of bells, by walking, talking, or other noise, shall hinder the minister or preacher.

CXII. *Non-Communicants at Easter to be presented.*

The minister, church-wardens, quest-men, and assistants of every parish-church and chapel, shall yearly, within forty days after Easter, exhibit to the bishop or his chancellor the names and surnames of all the parishioners, as well men as women, which, being of the age of sixteen years, received not the communion at Easter before.

CXIII. *Ministers may present.*

Because it often cometh to pass, that the church-wardens, side-men, quest-men, and such other persons of the laity as are to take care for the suppressing of sin and wickedness in their several parishes, as much as in them lieth, by admonition, reprehension, and denunciation to their ordinaries, do forbear to discharge their duties therein, either through fear of their superiors, or through negligence, more than were fit, the licentiousness of these times considered, we ordain, That hereafter every parson and vicar, or, in the lawful absence of any parson or vicar, then their curates and substitutes, may join in every presentment with the said church-wardens, side-men, and the rest abovementioned, at the times hereafter limited, if they, the said church-wardens and the rest, will present such enormities as are apparent in the parish; or if they will not, then every such parson and vicar, or, in their absence, as aforesaid, their curates, may themselves present to their ordinaries at such times, and when else they think it meet, all such crimes as they have in charge, or otherwise, as by them (being the persons that should have the chief care for the suppressing of sin and impiety in their parishes), shall be thought to require due reformation. Provided always, That if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do not any way bind the said minister by this our Constitution, but do straitly charge and admonish him that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as, by the laws of this realm, his own life may be called into question for concealing the same), under pain of irregularity.

CXIV. *Ministers shall present recusants.*

Every parson, vicar, or curate, shall carefully inform themselves, every year hereafter, how many popish recusants, men,



women, and children, above the age of thirteen years, and how many being popishly given (who, though they come to the church, yet do refuse to receive the communion), are inhabitants, or make their abode, either as sojourners or common guests, in any of their several parishes; and shall set down their true names in writing (if they can learn them), or otherwise such names as for the time they carry, distinguishing the absolute recusants from half recusants; and the same, so far as they know or believe, so distinguished and set down under their hands, shall truly present to their ordinaries, before the feast of the Nativity next ensuing, under pain of suspension, to be inflicted upon them by their said ordinaries; and so every year hereafter, upon the like pain, before the feast of St. John Baptist. Also we ordain, That all such ordinaries, chancellors, commissaries, archdeacons, officials, and all other ecclesiastical officers to whom the said presentments shall be exhibited, shall likewise, within one month after the receipt of the same, under pain of suspension by the bishop from the execution of their office for the space of half a year, as often as they shall offend therein, deliver them, or cause them to be delivered, to the bishop, respectively; who shall also exhibit them to the archbishop within six weeks, and the archbishop to his majesty, within other six weeks after he hath received the said presentments.

*CXV. Ministers and Churchwardens not to be sued for presenting.*

Whereas, for the reformation of criminous persons and disorders in every parish, the church-wardens, quest-men, side-men, and such other church officers are sworn, and the minister charged to present as well the crimes and disorders committed by the said criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the said delinquents, or their friends; we do admonish and exhort all judges, both ecclesiastical and temporal, as they regard and reverence the fearful judgment-seat of the highest Judge, that they admit not in any of their courts any complaint, plea, suit, or suits, against any such church-wardens, quest-men, side-men, or other church officers, for making any such presentments, nor against any minister for any presentment that he shall make; all the said presentments tending to the restraint of shameless impiety, and considering that the rules both of charity and government do presume, that they did nothing therein of malice, but for the discharge of their consciences.

CXVI. *Churchwardens not bound to present oftener than twice a Year.*

No church-wardens, quest-men, or side-men of any parish shall be enforced to exhibit their presentments to any having ecclesiastical jurisdiction, above once in every year, where it hath been no oftener used, nor above twice in any diocese whatsoever, except it be at the bishop's visitation. For the which presentments of every parish church or chapel, the registrar of any court, where they are to be exhibited, shall not receive in one year above fourpence, under pain, for every offence therein, of suspension from the execution of his office for the space of a month, *toties quoties*. Provided always, That, as good occasion shall require, it shall be lawful for every minister, church-wardens, and side-men to present offenders as oft as they shall think meet; and likewise for any godly disposed person, or for any ecclesiastical judge, upon knowledge, or notice given unto him or them of any enormous crime within his jurisdiction, to move the minister, church-wardens, or side-men, as they tender the glory of God and reformation of sin, to present the same, if they shall find sufficient cause to induce them thereunto, that it may be in due time punished and reformed. Provided, That for these voluntary presentments there be no fee required or taken of them, under the pain aforesaid.

CXVII. *Churchwardens not to be troubled for not presenting oftener than twice a Year.*

No church-wardens, quest-men, or side-men, shall be called or cited, but only at the said time or times before limited, to appear before any ecclesiastical judge whosoever, for refusing at other times to present any faults committed in their parishes, and punishable by ecclesiastical laws. Neither shall they, nor any of them, after their presentments exhibited at any of those times, be any further troubled for the same, except upon manifest and evident proof it may appear, that they did then willingly and wittingly omit to present some such public crime or crimes as they knew to be committed, or could not be ignorant that there was then a public fame of them; or unless there be very just cause to call them for the explanation of their former presentments. In which case of wilful omission, their ordinaries shall proceed against them in such sort, as in causes of wilful perjury in a court ecclesiastical it is already by law provided.

CXVIII. *The old Churchwardens to make their Presentments before the new be sworn.*

The office of all church-wardens and side-men shall be reputed ever hereafter to continue until the new church-wardens that shall succeed them be sworn, which shall be the first week after Easter, or some week following, according to the direction of the ordinary. Which time so appointed shall always be one of the two times in every year, when the minister, and church-wardens, and side-men of every parish shall exhibit to their several ordinaries the presentments of such enormities as have happened in their parishes since their last presentments. And this duty they shall perform before the newly chosen church-wardens and side-men be sworn, and shall not be suffered to pass over the said presentments to those that are newly come into office, and are by intendment ignorant of such crimes; under pain of those censures which are appointed for the reformation of such dalliers and dispensers with their own consciences and oaths.

CXIX. *Convenient time to be assigned for framing Presentments.*

For the avoiding of such inconveniences as heretofore have happened by the hasty making of bills of presentments upon the days of the visitations and synods, it is ordered, That always hereafter every chancellor, archdeacon, commissary, and official, and every other person having ecclesiastical jurisdiction, at the ordinary time when the church-wardens are sworn; and the archbishops and bishops, when he or they do summon their visitation, shall deliver, or cause to be delivered to the church-wardens, quest-men, and side-men of every parish, or to some of them, such books of articles as they, or any of them, shall require, for the year following, the said church-wardens, quest-men, and side-men, to ground their presentments upon, at such times as they are to exhibit them. In which book shall be contained the form of the oath, which must be taken immediately before every such presentment; to the intent that, having beforehand time sufficient, not only to peruse and consider what their said oath shall be, but the articles also whereupon they are to ground their presentments, they may frame them at home both advisedly and truly, to the discharge of their own consciences, after they are sworn, as becometh honest and godly men.

CXX. *None to be cited into Ecclesiastical Courts by Process of Quorum Nomina.*

No bishop, chancellor, archdeacon, official, or other ecclesiastical judge, shall suffer any general processes of *quorum nomina* to be sent out of his court; except the names of all such as thereby are to be cited shall be first expressly entered by the hand of the registrar, or his deputy, under the said process, and the said processes and names be first subscribed by the judge, or his deputy, and his seal thereto affixed.

CXXI. *None to be cited into several Courts for one Crime.*

In places where the bishop and archdeacon do by prescription or composition visit at several times in one and the same year, lest for one and the selfsame fault any of his majesty's subjects should be challenged and molested in divers ecclesiastical courts; we order and appoint, That every archdeacon, or his official, within one month after the visitation ended that year, and the presentments received, shall certify under his hand and seal to the bishop, or his chancellor, the names and crimes of all such as are detected and presented in his said visitation, to the end the chancellor shall thenceforth forbear to convent any person for any crime or cause so detected or presented to the archdeacon. And the chancellor within the like time after the bishop's visitation ended, and presentments received, shall under his hand and seal signify to the archdeacon, or his official, the names and crimes of all such persons which shall be detected or presented unto him in that visitation, to the same intent as is aforesaid. And if these officers shall not certify each other, as is here prescribed, or after such certificate shall intermeddle with the crimes or persons detected and presented in each other's visitation; then every of them so offending shall be suspended from all exercise of his jurisdiction by the bishop of the diocese, until he shall repay the costs and expenses which the parties grieved have been at by that vexation.

CXXII. *No Sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.*

When any minister is complained of in any ecclesiastical court belonging to any bishop of his province, for any crime, the chancellor, commissary, official, or any other having ecclesiastical jurisdiction, to whom it shall appertain, shall expedite the cause

by processes and other proceedings against him : and upon contumacy, for not appearing, shall first suspend him ; and afterward, his contumacy continuing, excommunicate him. But if he appear, and submit himself to the course of law, then the matter being ready for sentence, and the merits of his offence exacting by law either deprivation from his living, or deposition from the ministry, no such sentence shall be pronounced by any person whosoever, but only by the bishop, with the assistance of his chancellor, the dean (if they may conveniently be had), and some of the prebendaries, if the court be kept near the cathedral church, or of the archdeacon, if he may be had conveniently, and two other at the least grave ministers and preachers, to be called by the bishop, when the court is kept in other places.

### CXXIII. *No Act to be sped but in open Court.*

No chancellor, commissary, archdeacon, official, or any other person using ecclesiastical jurisdiction whosoever, shall speed any judicial act, either of contentious or voluntary jurisdiction, except he have the ordinary registrar of that court, or his lawful deputy : or if he or they will not, or cannot, be present, then such persons as by law are allowed in that behalf to write or speed the same, under pain of suspension *ipso facto*.

### CXXIV. *No Court to have more than one Seal.*

No chancellor, commissary, archdeacon, official, or any other exercising ecclesiastical jurisdiction, shall without the bishop's consent have any more seals than one, for the sealing of all matters incident to his office ; which seal shall always be kept either by himself, or by his lawful substitute exercising jurisdiction for him, and remaining within the jurisdiction of the said judge, or in the city or principal town of the county. This seal shall contain the title of that jurisdiction, which every of the said judges or their deputies do execute.

### CXXV. *Convenient Places to be chosen for the keeping of Courts.*

All chancellors, commissaries, archdeacons, officials, and all other exercising ecclesiastical jurisdiction, shall appoint such meet places for the keeping of their courts, by the assignment or approbation of the bishop of the diocese, as shall be convenient for entertainment of those that are to make their appearance there, and most indifferent for their travel. And likewise they



shall keep and end their courts in such convenient time, as every man may return homewards in as due season as may be.

CXXVI. *Peculiar and inferior Courts to exhibit the original Copies of Wills into the Bishop's Registry.*

Whereas deans, archdeacons, prebendaries, parsons, vicars, and others, exercising ecclesiastical jurisdiction, claim liberty to prove the last wills and testaments of persons deceased within their several jurisdictions, having no known or certain registrars, nor public place to keep their records in; by reason whereof many wills, rights, and legacies, upon the death or change of such persons, and their private notaries, miscarry and cannot be found, to the great prejudice of his majesty's subjects; we therefore order and enjoin, That all such possessors and exercisers of peculiar jurisdiction shall once in every year exhibit into the public registry of the bishop of the diocese, or of the dean and chapter, under whose jurisdiction the said peculiars are, every original testament of every person in that time deceased, and by them proved in their several peculiar jurisdictions, or a true copy of every such testament, examined, subscribed, and sealed by the peculiar judge and his notary. Otherwise if any of them fail so to do, the bishop of the diocese, or dean and chapter, unto whom the said jurisdictions do respectively belong, shall suspend the said parties, and every of them, from the exercise of all such peculiar jurisdiction, until they have performed this our Constitution.

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JUDGES ECCLESIASTICAL, AND THEIR SURROGATES.

CXXVII. *The Quality and Oath of Judges*

No man shall hereafter be admitted a chancellor, commissary, or official, to exercise any ecclesiastical jurisdiction, except he be of the full age of six and twenty years at the least, and one that is learned in the civil and ecclesiastical laws, and is at the least a master of arts, or bachelor of law, and is reasonably well practised in the course thereof, as likewise well affected, and zealously bent to religion, touching whose life and manners no evil example is had; and except, before he enter into or execute any such office, he shall take the oath of the king's supremacy

in the presence of the bishop, or in the open court, and shall subscribe to the Articles of Religion agreed upon in the convocation in the year one thousand five hundred sixty and two, and shall also swear that he will, to the uttermost of his understanding, deal uprightly and justly in his office, without respect or favor of reward; the said oaths and subscription to be recorded by a registrar then present. And likewise all chancellors, commissaries, officials, registrars, and all other that do now possess or execute any places of ecclesiastical jurisdiction, or service, shall before Christmas next, in the presence of the archbishop, or bishop, or in open court, under whom or where they exercise their offices, take the same oaths, and subscribe, as before is said; or, upon refusal so to do, shall be suspended from the execution of their offices, until they shall take the said oaths, and subscribe as aforesaid.

### CXXVIII. *The Quality of Surrogates.*

No chancellor, commissary, archdeacon, official, or any other person using ecclesiastical jurisdiction, shall at any time substitute in their absence any to keep any court for them, except he be either a grave minister and a graduate, or a licensed public preacher, and a beneficed man near the place where the courts are kept, or a bachelor of law, or a master of arts at least, who hath some skill in the civil and ecclesiastical law, and is a favorer of true religion, and a man of modest and honest conversation; under pain of suspension, for every time that they offend therein, from the execution of their offices, for the space of three months, *toties quoties*: and he likewise that is deputed, not qualified as is before expressed, and yet shall presume to be a substitute to any judge, and shall keep any court, as is aforesaid, shall undergo the same censure in manner and form as is before expressed.

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### PROCTORS.

### CXXIX. *Proctors not to retain Causes without the lawful Assignment of the Parties.*

None shall procure in any cause whatsoever, unless he be thereunto constituted and appointed by the party himself, either before the judge, and by act in court, or unless, in the beginning of the suit, he be by a true and sufficient proxy thereunto war-

ranted and enabled. We call that proxy sufficient, which is strengthened and confirmed by some authentical seal, the party's approbation, or at least his ratification therewithal concurring. All which proxies shall be forthwith by the said proctors exhibited into the court, and be safely kept and preserved by the registrar in the public registry of the said court. And if any registrar or proctor shall offend herein, he shall be secluded from the exercise of his office for the space of two months, without hope of release or restoring.

*CXXX. Proctors not to retain Causes without the Counsel of an Advocate.*

For lessening and abridging the multitude of suits and contentions, as also for preventing the complaints of suitors in courts ecclesiastical, who many times are overthrown by the oversight and negligence, or by the ignorance and insufficiency of proctors; and likewise for the furtherance and increase of learning, and the advancement of civil and canon law, following the laudable customs heretofore observed in the courts pertaining to the archbishop of Canterbury; we will and ordain, that no proctor exercising in any of them shall entertain any cause whatsoever, and keep and retain the same for two court-days without the counsel and advice of an advocate, under pain of a year's suspension from his practice; neither shall the judge have power to release or mitigate the said penalty, without express mandate and authority from the archbishop aforesaid.

*CXXXI. Proctors not to conclude in any Case without the knowledge of an Advocate.*

No judge in any of the said courts of the archbishop shall admit any libel or any other matter, without the advice of an advocate admitted to practice in the same court, or without his subscription; neither shall any proctor conclude any cause depending without the knowledge of the advocate retained and feed in the cause: which if any proctor shall do, or procure to be done, or shall by any color whatsoever defraud the advocate of his duty or fee, or shall be negligent in repairing to the advocate, and requiring his advice what course is to be taken in the cause, he shall be suspended from all practice for the space of six months, without hope of being thereunto restored before the said term be fully complete.

CXXXII. *Proctors prohibited the Oath*, In animam domini sui.

Forasmuch as in the probate of testaments and suits for administration of the goods of persons dying intestate, the oath usually taken by proctors of courts, *In animam constituentis*, is found to be inconvenient; we do therefore decree and ordain, That every executor, or suitor for administration, shall personally repair to the judge in that behalf, or his surrogate, and in his own person (and not by proctor) take the oath accustomed in these cases. But if by reason of sickness or age, or any other just let or impediment, he be not able to make his personal appearance before the judge, it shall be lawful for the judge (there being faith first made by a credible person of the truth of his said hindrance or impediment) to grant a commission to some grave ecclesiastical person, abiding near the party aforesaid, whereby he shall give power and authority to the said ecclesiastical person, in his stead, to minister the accustomed oath above mentioned to the executor, or suitor for such administration, requiring the said substitute, that by a faithful and trusty messenger he certify the said judge truly and faithfully what he hath done therein. Lastly, we ordain and appoint, That no judge or registrar shall in any wise receive for the writing, drawing or sealing of any such commission, above the sum of six shillings and eight pence; whereof one moiety to be for the judge, and another for the registrar of the said court.

CXXXIII. *Proctors not to be clamorous in Court.*

Forasmuch as it is found by experience, that the loud and confused cries and clamors of proctors in the courts of the archbishop are not only troublesome and offensive to the judges and advocates, but also give occasion to the standers by, of contempt and calumny toward the court itself; that more respect may be had to the dignity of the judge than heretofore, and that causes may more easily and commodiously be handled and despatched, we charge and enjoin, That all proctors in the said courts do especially intend, that the acts be faithfully entered and set down by the registrar, according to the advice and direction of the advocate; that the said proctors refrain loud speech and babbling, and behave themselves quietly and modestly: and that, when either of the judges or advocates, or any of them, shall happen to speak, they presently be silent, upon pain of silencing for two whole terms then immediately following every such offence of theirs. And if any of them shall the second time offend herein, and after due monition shall not reform himself, let him be for ever removed from his practice.



## REGISTRARS.

CXXXIV. *Abuses to be reformed in Registrars.*

If any registrar, or his deputy or substitute whatsoever, shall receive any certificate without the knowledge and consent of the judge of the court, or willingly omit to cause any person cited to appear upon any court-day, to be called; or unduly put off and defer the examination of witnesses to be examined by a day set and assigned by the judge; or do not obey and observe the judicial and lawful monition of the said judge; or omit to write or cause to be written, such citations and decrees as are to be put in execution, and set forth before the next court day; or shall not cause all testaments exhibited into his office to be registered within a convenient time; or shall set down or enact, as decreed by the judge, anything false, or conceited by himself, and not so ordered or decreed by the judge; or, in the transmission of processes to the judge *ad quem*, shall add or insert any falsehood or untruth, or omit anything therein, either by cunning or gross negligence; or in causes of instance, or promoted of office, shall receive any reward in favor of either party; or be of counsel directly or indirectly with either of the parties in suit; or in the execution of their office shall do ought else maliciously or fraudulently, whereby the said ecclesiastical judge or his proceedings, may be slandered or defamed; we will and ordain, That the said registrar, or his deputy or substitute, offending in all or any of the premises, shall by the bishop of the diocese be suspended from the exercise of his office for the space of one, two, or three months, or more, according to the quality of his offence; and that the said bishop shall assign some other public notary to execute and discharge all things pertaining to his office, during the time of his said suspension.

CXXXV. *A Certain Rate of Fees due to all Ecclesiastical Officers.*

No bishop, suffragan, chancellor, commissary, archdeacon, official, nor any other exercising ecclesiastical jurisdiction whatsoever, nor any registrar of any ecclesiastical courts, nor any minister belonging to any of the said offices or courts, shall hereafter for any cause incident to their several offices, take or receive any other or greater fees than such as were certified to the most reverend father in God, John late archbishop of Canterbury, in the



year of our Lord God one thousand five hundred ninety and seven, and were by him ratified and approved; under pain, that every such judge, officer, or minister offending herein, shall be suspended from the exercise of their several offices for the space of six months, for every such offence. Always provided, That if any question shall arise concerning the certainty of the said fees, or any of them, then those fees shall be held for lawful which the archbishop of Canterbury for the time being shall under his hand approve, except the statutes of this realm before made do in any particular case express some other fees to be due. Provided furthermore, That no fee or money shall be received either by the archbishop, or any bishop, or suffragan, either directly or indirectly, for admitting of any into sacred orders; nor that any other person or persons under the said archbishop, bishop or suffragan, shall for parchment, writing, wax, sealing, or any other respect thereunto appertaining, take above ten shillings, under such pains as are already by law prescribed.

CXXXVI. *A Table of the Rates and Fees to be set up in Courts and Registries.*

We do likewise constitute and appoint, that the registrars belonging to every such ecclesiastical judge shall place two tables, containing the several rates and sums of all the said fees: one in the usual place or consistory where the court is kept, and the other in the registry; and both of them in such sort, as every man, whom it concerneth, may without difficulty come to the view and perusal thereof, and take a copy of them: the same tables to be set up before the feast of the Nativity next ensuing. And if any registrar shall fail to place the said tables according to the tenor hereof, he shall be suspended from the execution of his office, until he cause the same to be accordingly done: and the said tables being once set up, if he shall at any time remove or suffer the same to be removed, hidden, or any way hindered from sight, contrary to the true meaning of this constitution, he shall for every such offence be suspended from the exercise of his office for the space of six months.

CXXXVII. *The whole Fees for showing Letters of Orders, and other Licenses, due but once in every Bishop's time.*

Forasmuch as the chief and principal cause and use of visitation is, that the bishop, archdeacon, or other assigned to visit, may get some good knowledge of the state, sufficiency, and ability of the clergy and other persons whom they are to visit; we think

it convenient that every parson, vicar, curate, schoolmaster, or other person licensed whosoever, do at the bishop's first visitation, or at the next visitation after his admission, show and exhibit unto him his letters of orders, institution, and induction, and all other his dispensations, licenses, or faculties whatsoever, to be by the said bishop either allowed, or (if there be just cause), disallowed and rejected: and being by him approved, to be, as the custom is, signed by the registrar; and that the whole fees accustomed to be paid in the visitations in respect of the premises, be paid only once in the whole time of every bishop, and afterwards but half of the said accustomed fees in every other visitation, during the said bishop's continuance.

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### APPARITORS.

#### CXXXVIII. *The Number of Apparitors restrained.*

Forasmuch as we are desirous to redress such abuses and aggrivances as are said to grow by somners or apparitors, we think it meet that the multitude of apparitors be (as much as possible) abridged or restrained: wherefore we decree and ordain, That no bishop or archdeacon, or their vicars, or officials, or other inferior ordinaries, shall depute or have more apparitors to serve in their jurisdictions respectively, than either they or their predecessors were accustomed to have thirty years before the publishing of these our present Constitutions. All which apparitors shall, by themselves, faithfully execute their offices; neither shall they, by any color or pretence whatsoever, cause or suffer their mandates to be executed by any messengers or substitutes, unless it be upon some good cause, to be first known and approved by the ordinary of the place. Moreover, they shall not take upon them the office of promoters or informers for the court; neither shall they exact more or greater fees than are in these our Constitutions formerly prescribed. And if either the number of the apparitors deputed shall exceed the aforesaid limitation, or any of the said apparitors shall offend in any of the premises, the persons deputing them, if they be bishops, shall, upon admonition of their superior, discharge the persons exceeding the number so limited; if inferior ordinaries, they shall be suspended from the execution of their office, until they have dismissed the apparitors by them so deputed; and the parties themselves so deputed shall for ever be removed from the office of apparitors; and if, being so removed, they desist not from the exercise of their said offices, let them be

punished by ecclesiastical censures, as persons contumacious. Provided, That if, upon experience, the number of the said apparitors be too great in any diocese, in the judgment of the archbishop of Canterbury, for the time being, they shall by him be so abridged as he shall think meet and convenient.

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### AUTHORITY OF SYNODS.

#### CXXXIX. *A National Synod the Church Representative.*

Whosoever shall hereafter affirm, That the sacred synod of this nation, in the name of Christ and by the king's authority assembled, is not the true Church of England by representation, let him be excommunicated, and not restored until he repent, and publicly revoke that his wicked error.

#### CXL. *Synods conclude as well the absent as the present.*

Whosoever shall affirm, That no manner of person, either of the clergy or laity, not being themselves particularly assembled in the said sacred synod, are to be subject to the decrees thereof in causes ecclesiastical (made and ratified by the king's majesty's supreme authority), as not having given their voices unto them, let him be excommunicated, and not restored until he repent, and publicly revoke that his wicked error.

#### CXLI. *Depravours of the Synod censured.*

Whosoever shall hereafter affirm, That the sacred synod, assembled as aforesaid, was a company of such persons as did conspire together against godly and religious professors of the gospel; and that therefore both they and their proceedings in making of canons and constitutions in causes ecclesiastical, by the king's authority, as aforesaid, ought to be despised and contemned, the same being ratified, confirmed, and enjoined by the said regal power, supremacy, and authority, let them be excommunicated, and not restored until they repent, and publicly revoke that their wicked error.

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WE, of our princely inclination and royal care for the maintenance of the present estate and government of the Church of

England, by the laws of this our realm now settled and established, having diligently, with great contentment and comfort, read and considered of all these their said Canons, Orders, Ordinances, and Constitutions, agreed upon, as is before expressed; and finding the same such as we are persuaded will be very profitable, not only to our clergy, but to the whole church of this our kingdom, and to all the true members of it, if they be well observed; have therefore for us, our heirs, and lawful successors, of our especial grace, certain knowledge, and mere motion, given, and by these presents do give our royal assent, according to the form of the said statute or act of parliament aforesaid, to all and every of the said Canons, Orders, Ordinances, and Constitutions, and to all and everything in them contained, as they are before written.

And furthermore, we do not only by our said prerogative royal, and supreme authority in causes ecclesiastical, ratify, confirm, and establish, by these our letters patent, the said Canons, Orders, Ordinances, and Constitutions, and all and everything in them contained, as is aforesaid; but do likewise propound, publish, and straightway enjoin and command by our said authority, and by these our letters patent, the same to be diligently observed, executed, and equally kept by all our loving subjects of this our kingdom, both within the provinces of Canterbury and York, in all points wherein they do or may concern every or any of them, according to this our will and pleasure hereby signified and expressed; and that likewise, for the better observation of them, every minister, by what name or title soever he be called, shall, in the parish-church or chapel where he hath charge, read all the said Canons, Orders, Ordinances, and Constitutions, once every year, upon some Sundays or holy-days, in the afternoon, before divine service; dividing the same in such sort, as that the one half may be read one day, and the other another day: the book of the said Canons to be provided at the charge of the parish, betwixt this and the feast of the Nativity of our Lord God next ensuing: straitly charging and commanding all archbishops, bishops, and all other that exercise any ecclesiastical jurisdiction within this realm, every man in his place, to see and procure (so much as in them lieth), all and every of the same Canons, Orders,

Ordinances, and Constitutions, to be in all points duly observed ; not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same, as they tender the honor of God, the peace of the Church, the tranquillity of the kingdom, and their duties and service to us, their king and sovereign.

In witness, &c.





# CANONS

FOR THE GOVERNMENT OF THE

## PROTESTANT EPISCOPAL CHURCH

IN THE

## UNITED STATES OF AMERICA:

BEING THE

SUBSTANCE OF VARIOUS CANONS ADOPTED IN GENERAL CONVENTIONS OF SAID CHURCH (FROM A.D. 1832), AND SET FORTH, WITH ALTERATIONS AND ADDITIONS, IN GENERAL CONVENTION, A.D. 1832 ;

ALSO,

THE CANONS PASSED IN GENERAL CONVENTIONS, A.D. 1835, 1838, AND 1841.

TO WHICH ARE ANNEXED THE

## CONSTITUTION OF THE CHURCH,

AND THE

## COURSE OF ECCLESIASTICAL STUDIES,

ESTABLISHED BY THE HOUSE OF BISHOPS,

IN THE GENERAL CONVENTION OF 1804.



# CONSTITUTION

OF THE

## PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

*Adopted in General Convention, in Philadelphia, October, 1789.*

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### ARTICLE I.

THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America, on the first Wednesday in October, in every third year, from the year of our Lord one thousand eight hundred and forty-one, and in such place as shall be determined by the convention; and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the convention, the Presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this church, in a majority of the dioceses which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two dioceses shall be sufficient to adjourn: and in all business of the convention freedom of debate shall be allowed.

### ARTICLE II.

The church in each diocese shall be entitled to a representation of both the clergy and the laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the convention of the diocese; and in all questions, when required by the clerical and lay representation from any

diocese, each order shall have one vote; and the majority of suffrages by dioceses shall be conclusive in each order, provided such majority comprehend a majority of the dioceses represented in that order. The concurrence of both orders shall be necessary to constitute a vote of the convention. If the convention of any diocese should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either order appointed, should neglect to attend, or be prevented by sickness or any other accident, such diocese shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the convention of any of the churches which shall have adopted, or may hereafter adopt, this Constitution, no deputies, either lay or clerical, should attend at any General Convention, the church in such diocese shall nevertheless be bound by the acts of such convention.

### ARTICLE III.

The bishops of this church, when there shall be three or more, shall, whenever General Conventions are held, form a separate house, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of clergy and laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the convention shall be authenticated by both houses. And in all cases, the House of Bishops shall signify to the convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more bishops, as aforesaid, any bishop attending a General Convention shall be a member *ex officio*, and shall vote with the clerical deputies of the diocese to which he belongs; and a bishop shall then preside.

### ARTICLE IV.

The bishop or bishops in every diocese shall be chosen agreeably to such rules as shall be fixed by the convention of that diocese; and every bishop of this church shall confine the exercise of his episcopal office to his proper diocese, unless requested to ordain or confirm, or perform any other act of the episcopal office by any church destitute of a bishop.



## ARTICLE V.

A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution ; and a new diocese to be formed from one or more existing dioceses, may be admitted under the following restrictions.

No new diocese shall be formed or erected within the limits of any other diocese, nor shall any diocese be formed by the junction of two or more dioceses, or parts of dioceses, unless with the consent of the bishop and convention of each of the dioceses concerned, as well as of the General Convention.

No such new diocese shall be formed, which shall contain less than eight thousand square miles in one body, and thirty presbyters, who have been for at least one year canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new diocese be formed, if thereby any existing diocese shall be so reduced as to contain less than eight thousand square miles, or less than thirty presbyters, who have been residing therein, and settled and qualified as above mentioned.

In case one diocese shall be divided into two dioceses, the diocesan of the diocese divided may elect the one to which he will be attached, and shall thereupon become the diocesan thereof. And the assistant bishop, if there be one, may elect the one to which he will be attached ; and if it be not the one elected by the bishop, he shall be the diocesan thereof.

Whenever the division of the diocese into two dioceses shall be ratified by the General Convention, each of the two dioceses shall be subject to the constitution and canons of the diocese so divided, except as local circumstances may prevent, until the same may be altered in either diocese by the convention thereof. And whenever a diocese shall be formed out of two or more existing dioceses, the new diocese shall be subject to the constitution and canons of that one of the said existing dioceses, to which the greater number of clergymen shall have belonged prior to the erection of such new diocese, until the same may be altered by the convention of the new diocese.

## ARTICLE VI.

The mode of trying bishops shall be provided by the General Convention. The court appointed for that purpose, shall be composed of bishops only. In every diocese, the mode of trying presbyters and deacons may be instituted by the convention of

the diocese. None but a bishop shall pronounce sentence of admonition, suspension, or degradation from the ministry, on any clergyman, whether bishop, presbyter, or deacon.

#### ARTICLE VII.

No person shall be admitted to holy orders, until he shall have been examined by the bishop, and by two presbyters, and shall have exhibited such testimonials and other requisites as the canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration :

“ I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation ; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States.”

No person ordained by a foreign bishop shall be permitted to officiate as a minister of this church, until he shall have complied with the canon or canons in that case provided, and have also subscribed the aforesaid declaration.

#### ARTICLE VIII.

A book of Common Prayer, administration of the sacraments, and other rites and ceremonies of the church, articles of religion, and a form and manner of making, ordaining and consecrating bishops, priests and deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those dioceses which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other offices of the church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the convention of every diocese, and adopted at the subsequent General Convention.

#### ARTICLE IX.

This Constitution shall be unalterable, unless in General Convention, by the church, in a majority of the dioceses which may have adopted the same ; and all alterations shall be first proposed in one General Convention, and made known to the several diocesan conventions, before they shall be finally agreed to, or ratified in the ensuing General Convention.

*Done in the General Convention of the bishops, clergy, and  
laity of the church, the 2d day of October, 1789.*

NOTE.—When the Constitution was originally adopted, in August, 1789, the first article provided that the Triennial Convention should be held on *the first Tuesday in August*. At the adjourned meeting of the convention, held in October of the same year, it was provided that *the second Tuesday in September, in every third year*, should be the time of meeting. The time was again changed to *the third Tuesday in May*, by the General Convention of 1804.—See Bioren's edition of the journals of the General Convention, 1817, pp. 61, 75, and 216.

The first article was put into its present form at the General Convention of 1841.

The third article was so altered by the General Convention of 1808, as to give the House of Bishops a full veto upon the proceedings of the other house.—See journals of the General Convention, pp. 248, 249.

The second sentence of the eighth article was adopted at the General Convention of 1811.—See journals of General Convention, p. 274.

The words, “or the Articles of Religion,” were added to the eighth article by the General Convention of 1829.

The fifth article was put into its present form at the General Convention of 1838.

The same convention adopted the following alterations.—See journal of General Convention of 1838, p. 24.

Strike out the word “States” wherever it occurs in the first and second articles, except where it follows the word “United,” in the first part of the first article, and insert *in* lieu of the word “States,” the word “Dioceses.” Strike out the word “State,” wherever it occurs in the second, third, and fourth articles, and insert in lieu thereof the word “diocese.”

Strike out the words “or district,” in *the* fourth article.

Strike out the word “state,” in the sixth article, and insert the word “diocese.”

Strike out the word “states,” in the eighth article, and insert the word “dioceses,” and in the eighth article strike out the words, “or states,” after the words, “every diocese.”

Strike out the word “states,” in the ninth article, and insert the word “dioceses.” Strike out the word “state,” in the ninth article, and insert the word “Diocesan.”

The sixth article was put into its present form at the General Convention of 1841.



# C A N O N S

FOR THE GOVERNMENT OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA.

*Passed in General Convention in New York, October, 1832.*

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## CANON I. *Of the Orders of Ministers in this Church.*

[This Canon was adopted in 1789.]

In this Church there shall always be three orders in the Ministry, viz.; Bishops, Priests, and Deacons.

## CANON II. *Of the Election of Bishops.*

[Repealed by the first Canon of 1835.]

## CANON III. *Of the Certificates to be produced on the part of the Bishop Elect.*

[Former canons on this subject were the second of 1789, the fourth of 1792, and the third of 1808.]

SECT. 1. Every bishop elect, before his consecration, shall produce to the house of bishops, from the convention by whom he is elected, evidence of such election, and from the house of clerical and lay deputies in General Convention, evidence of these approbation of his testimonials, and of their assent to his consecration, and also certificates respectively, in the following words: such certificates, in both cases, to be signed by a constitutional majority of the clerical and lay deputies, composing the state convention, or the house of clerical and lay deputies, as the case may be. The same evidence of election by, and the same certificate from the members of, the state convention, shall be pre-



sent to the house of clerical and lay deputies in General Convention.

*Testimony from the members of the Convention in the Diocese from whence the person is recommended for consecration.*

We whose names are underwritten, fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our conscience believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a bishop, to the honor of God and the edifying of his church, and to be a wholesome example to the flock of Christ.

The above certificate shall be presented to the house of clerical and lay deputies in General Convention.

*Testimony from the House of Clerical and Lay Deputies in General Convention.*

We, whose names are underwritten, fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life for three years last past, piously, soberly, and honestly.

SECT. 2. If the house of bishops consent to the consecration, the Presiding Bishop, with any two bishops, may proceed to perform the same, or any three bishops to whom he may communicate the testimonials.

CANON IV. *Of Standing Committees.*

[Former Canons on this subject were the sixth of 1789, the second of 1795, and the fourth and twenty-fourth of 1808.]

SECT. 1. In every diocese there shall be a standing committee, to be appointed by the convention thereof, whose duties, except so far as provided for by the canons of the General Convention, may be prescribed by the canons of the respective dioceses. They shall elect from their own body a president and a secretary. They may meet on their own adjournment, from time to time; and the president shall have power to summon special meetings whenever he shall deem it necessary.

SECT. 2. In every diocese where there is a bishop, the standing committee shall be a council of advice to the bishop. They shall be summoned on the requisition of the bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the bishop.

SECT. 3. Where there is no bishop, the standing committee is the ecclesiastical authority for all purposes declared in these canons.

CANON V. *Of the Consecration of Bishops during the Recess of the General Convention.*

[Former Canons on this subject were the second of 1799, the fifth of 1808, and the sixth of 1820.]

SECT. 1. If during the recess of the General Convention, the church, in any diocese, should be desirous of the consecration of a bishop elect, the standing committee of the church in such diocese may, by their president, or by some person or persons specially appointed, communicate the desire to the standing committees of the churches in the different dioceses, together with copies of the necessary testimonials; and if the major number of the standing committees shall consent to the proposed consecration, the standing committee of the diocese concerned, shall forward the evidence of such consent, together with other testimonials, to the Presiding Bishop of the house of bishops, or in case of his death, to the bishop who, according to the rules of the house of bishops, is to preside at the next General Convention, who shall communicate the same to all the bishops of this church in the United States; and if a majority of the bishops consent to the consecration, the Presiding Bishop, or bishop aforesaid, with any two bishops, may proceed to perform the

same ; or any three bishops to whom he may communicate the testimonials.

SECT. 2. The evidence of the consent of the different standing committees shall be in the form prescribed for the house of clerical and lay deputies in General Convention ; and without the afore-said requisites, no consecration shall take place during the recess of the General Convention. But in case the election of a bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

### CANON VI. *Of Assistant Bishops.*

[The former Canon on this subject was the fifth of 1829.]

When a bishop of a diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his episcopal duties, one assistant bishop may be elected by and for the said diocese, who shall in all cases succeed the bishop in case of surviving him. The assistant bishop shall perform such episcopal duties, and exercise such episcopal authority in the diocese, as the bishop shall assign to him ; and in case of the bishop's inability to assign such duties declared by the convention of the diocese, the assistant bishop shall, during such inability, perform all the duties, and exercise all the authorities which appertain to the office of bishop. No person shall be elected or consecrated a suffragan bishop, nor shall there be more than one assistant bishop in a diocese at the same time.

### CANON VII. *Of the performance of Episcopal Duties in vacant Dioceses.*

[Repealed by the third Canon of 1838.]

### CANON VIII. *Of the age of those who are to be Ordained or Consecrated.*

[Former Canons on this subject were the fourth of 1789, the third of 1795, and the sixth of 1808.]

Deacons' orders shall not be conferred on any person until he shall be twenty-one years old, nor priests' orders on any one until he shall be twenty-four years old. And no deacon shall be ordained priest, unless he shall have been a deacon one year, except for reasonable causes it shall otherwise seem good unto the bishop. No man shall be consecrated a bishop of this church, until he shall be thirty years old.

CANON IX. *Of Candidates for Orders.*

[Repealed by the fourth Canon of 1833.]

CANON X. *Of the Conduct required in Candidates for Orders.*

[The former Canon on the subject was the eighth of 1808.]

The bishop, or other ecclesiastical authority who may have the superintendence of candidates for orders, shall take care that they pursue their studies diligently, and under proper direction, and that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavorable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

CANON XI. *Of Candidates for Orders who are Lay Readers.*

[Former Canons on this subject were the tenth of 1804, and the nineteenth of 1803.]

No candidate for holy orders shall take upon himself to perform the service of the church, but by a license from the bishop, or, if there be no bishop, the clerical members of the standing committee of the diocese in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the bishop or said clerical members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the bishop or said clerical members, as to the sermons or homilies to be read; nor shall any lay reader deliver sermons of his own composition; nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a clergyman is present in the congregation.

CANON XII. *Of Candidates who may be refused Orders.*

[Former Canons on this subject were the ninth of 1804, and the sixteenth of 1808.]

No bishop shall ordain any candidate, until he has inquired of him whether he has ever, directly or indirectly, applied for orders in any other diocese; and if the bishop has reason to believe, that the candidate has been refused orders in any other diocese, he shall write to the bishop of the diocese, or, if there be no

bishop, to the standing committee, to know whether any just cause exists why the candidate should not be ordained. When any bishop rejects the application of any candidate for orders, he shall immediately give notice to the bishop of every diocese, or, where there is no bishop, to the standing committee.

**CANON XIII.** *Of the Learning of those who are to be Ordained.*

[Repealed by the fifth Canon of 1833.]

**CANON XIV.** *Of the Preparatory Exercises of a Candidate for Deacons' Orders.*

[Repealed by Canon fifth of 1841.]

**CANON XV.** *Of the Testimonials to be produced on the part of those who are to be Ordained.*

[Former Canons on this subject were the sixth of 1789, the fourth of 1792, the second of 1795, and the 12th of 1808.]

SECT. 1. No person shall be ordained deacon or priest in this church, unless he exhibit to the bishop the following testimonials from the standing committee of the diocese for which he is to be ordained, which recommendation shall be signed by the names of a majority of all the committee, the committee being duly convened, and shall be in the following words :

“ We, whose names are hereunder written, testify, that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly, and honestly ; and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church ; and moreover, we think him a person worthy to be admitted to the sacred order of ——. In witness whereof, we have hereunto set our hands, this — day of —, in the year of our Lord —.”

SECT. 2. But before a standing committee shall proceed to recommend any candidate, as aforesaid, to the bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant, or if the applicant be the minister of the parish, a deacon desirous of priests' orders, or if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct, in the following form ;—“ We, whose names are hereunto written, do testify, from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly, and honestly ; and hath not, so far as we know or believe, written,



taught, or held anything contrary to the doctrines or discipline of the Protestant Episcopal Church ; and moreover, we think him a person worthy to be admitted to the sacred order of ——. In witness whereof, we have hereunto set our hands, this — day of —, in the year of our Lord —.” He shall also lay before the standing committee testimonials, signed by at least one respectable presbyter of the Protestant Episcopal Church in the United States, in the following form :—“ I do certify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly, and has not, so far as I know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church ; and moreover, I think him a person worthy to be admitted to the sacred order of ——. This testimonial is founded on my personal knowledge of the said A. B. for one year last past, and for the residue of the said time upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this — day of —, in the year of our Lord —”

SECT. 3. But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the minister and vestry of the parish where he resides, the standing committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable presbyter of the said church, who has been personally acquainted with the candidate for at least one year.

SECT. 4. Every candidate for holy orders, who may be recommended by the standing committee of any church destitute of a bishop, if he have resided for the greater part of the three years last past within the diocese of any bishop, shall apply to such bishop for ordination. And such candidate shall produce the usual testimonials, as well from the committee of the diocese in which he has resided, as from the committee of the church in the diocese for which he is to be ordained.

SECT. 5. In the case of a candidate for priests' orders, who has been ordained a deacon within three years preceding, the testimonials above prescribed may be so altered as to extend to such portion only of the three years preceding his application for priests' orders, as have elapsed since his ordination as deacon ; and the standing committee shall allow the testimonials so altered the same effect as if in the form prescribed, and shall sign their own testimonial in such altered form, with the same effect as if in the form above prescribed, unless some circumstance shall have occurred that tends to invalidate the force of the evidence on which the candidate was ordained deacon.

CANON XVI. *Of Candidates coming from places within the United States, in which the Constitution of this Church has not been acceded to.*

[Former Canons on this subject were the eighth of 1804, and the fourteenth of 1808.]

It is hereby declared, that the canons of this church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this church has not been acceded to, as those residing in States or Territories in which it has been adopted ; and in such cases, every candidate shall produce to the bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the standing committee of the diocese into which he has come.

CANON XVII. *Of Deacons.*

[The former Canon on this subject was the thirteenth of 1808.]

Every deacon shall be subject to the regulations of the bishop, or, if there be no bishop, of the clerical members of the standing committee of the diocese for which he is ordained, unless he receive letters of dismission therefrom to the bishop, or ecclesiastical authority of some other diocese, and be thereupon received as a clergyman of such other diocese ; and he shall officiate in such places as the bishop or the said clerical members may direct. It is hereby recommended, that at the time a candidate is finally examined for deacons' orders, the bishop shall assign to him in writing, the subjects or studies on which it is expedient that he should be particularly examined before being ordained priest ; and with that view name also some author who has treated of such subjects or studies, from among the works recommended by the house of bishops. And the said deacon shall deliver this document to the bishop who examines him for priests' orders.

CANON XVIII. *Of the Preparatory Exercises of a Candidate for Priests' Orders.*

[The former Canon on this subject was the eleventh of 1808.]

A candidate for priests' orders shall, before his ordination, be required to undergo an examination in presence of the bishop, and two or more presbyters, to be named by him, on any leading studies prescribed by the house of bishops.

CANON XIX. *Of the Titles of those who are to be ordained Priests.*

[Former Canons on this subject were the fifth of 1789, and the thirteenth of 1808.]

No person shall be ordained priest, unless he shall produce to the bishop a satisfactory certificate from some church, parish, or congregation, that he is engaged with them, and that they will receive him as their minister, or unless he be a missionary under the ecclesiastical authority of the diocese to which he belongs; or in the employment of some missionary society recognized by the General Convention; or, unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or other seminary of learning, duly incorporated.

CANON XX. *Of the Times of Ordination.*

[Former Canons on this subject were the eighth of 1789, and the fifteenth of 1808.]

Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember Weeks, viz.: the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September, and the 13th of December. Occasional ordinations may be held at such other times as the bishop shall appoint.

CANON XXI. *Of those who have Officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.*

[Repealed by the third Canon of 1835.]

CANON XXII. *Of Clergymen Ordained for Foreign Parts.*

[The former Canon on this subject was the eighteenth of 1808.]

No bishop of this church shall ordain any person to officiate in any congregation or church destitute of a bishop, situated without the jurisdiction of these United States until the usual testimony from the standing committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the canons of this church. And should any such clergyman so ordained, wish to settle in any congregation of this church, he must obtain a special license therefor from the bishop, and officiate as a probationer for at least one year.

CANON XXIII. *Of Clergymen Ordained by Foreign Bishops, or by Bishops not in Communion with this Church, and desirous of Officiating or settling in this Church.*

[Repealed by the sixth Canon of 1841.]

CANON XXIV. *Of Ministers Celebrating Divine Service in a Foreign Language.*

[The former Canon on this subject was the sixth of 1829.]

When a clergyman coming from a foreign country, and professing to be regularly ordained, shall be called to a church of this communion, in which Divine service is celebrated in a foreign language, he may, with the approbation of the bishop of the diocese in which such church is situated, acting with the advice and consent of the standing committee, or with the unanimous approbation of the standing committee, if there be no bishop, and on complying with the other requisitions of the Canons, settle in the said church, as the minister thereof, without having resided one year in the United States, anything in the twenty-third Canon to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknowledged as an ordained minister of any other denomination of Christians, applies for orders in this church, on the ground of a call to a church in which Divine service is celebrated in a foreign language, the standing committee of the diocese to which the said church belongs, may, on sufficient evidence of fitness according to the canons, and by a unanimous vote at a meeting duly convened, recommend him to the bishop for orders, and the bishop may then ordain him, and he may be settled and instituted into the said church, without his producing a testimonial to his character by a clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, anything in any other canon of this church to the contrary notwithstanding. *Provided*, That in both of the above cases, the person applying produce a certificate, signed by at least four respectable members of this church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications, to be entitled to full credit.

CANON XXV. *Of Episcopal Visitations.*

[Former Canons on this subject were the third of 1789, the first of 1795, the fourth of 1801, and the twentieth of 1808.]

SECT. 1. Every bishop in this church shall visit the churches

within his diocese, for the purpose of examining the state of his church, inspecting the behavior of his clergy, and administering the apostolic rite of confirmation. And it is deemed proper, that such visitations be made once in three years at least, by every bishop, to every church within his diocese, which shall make provision for defraying the necessary expenses of the bishop at such visitation. And it is hereby declared to be the duty of the minister and vestry of every church or congregation to make such provision accordingly.

SECT. 2. But it is to be understood, that to enable the bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

SECT. 2. It shall be the duty of the bishop to keep a register of his proceedings at every visitation of his diocese.

#### CANON XXVI. *Of the Duty of Ministers in regard to Episcopal Visitations.*

[Former Canons on this subject were the eleventh of 1789, and the twenty-first of 1803.

SECT. 1. It shall be the duty of ministers to prepare young persons and others for the holy ordinance of confirmation. And on notice being received from the bishop, of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall give immediate notice to his parishioners individually, as opportunity may offer; and also to the congregation on the first occasion of public worship after the receipt of said notice. And he shall be ready to present, for confirmation, such persons as he shall think properly qualified; and shall deliver to the bishop a list of the names of those confirmed.

SECT. 2. And at every visitation it shall be the duty of the minister and of the churchwardens or vestry, to give information to the bishop of the state of the congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

SECT. 3. And further, the ministers and churchwardens of such congregations as cannot be conveniently visited in any year, shall bring or send to the bishop, at the stated meeting of the convention of the diocese, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the convention.



CANON XXVII. *Of Episcopal Charges and Pastoral Letters.*

[The former Canon on this subject was the twenty-third of 1808.]

It is deemed proper that every bishop of this church shall deliver, at least once in three years, a charge to the clergy of his diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners.

CANON XXVIII. *Of Parochial Instruction.*

[The former Canon on this subject was the twenty-second of 1808.]

The ministers of this church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the church.

CANON XXIX. *Of the Duty of Ministers to keep a Register.*

Former Canons on this subject were the fifteenth of 1789, and the fortieth of 1808.]

SECT. 1. Every minister of this church shall keep a register of baptisms, confirmations, communicants, marriages, and funerals, within his cure, agreeably to such rules as may be provided by the convention of the diocese where his cure lies; and if none such be provided, then in such manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of church membership of those who may have been admitted into this church by the holy ordinance of baptism.

SECT. 2. And further, every minister of this church shall make out and continue, as far as practicable, a list of all families and adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

CANON XXX. *Of the Election and Institution of Ministers into Parishes or Churches.*

[Former Canons on this subject were the seventeenth of 1789, the third of 1799, the first of 1804, the twenty-ninth of 1808, and the second of 1814.]

SECT. 1. It is hereby required, that on the election of a minister

into any church or parish, the vestry shall deliver, or cause to be delivered to the bishop, or, where there is no bishop, to the standing committee of the diocese, notice of the same, in the following form or to this effect:

“ We, the church wardens (or, *in case of an assistant minister*, We, the rector and church wardens), do certify to the Right Rev. [*naming the bishop*] or to the Rev. [*naming the president of the standing committee*] that [*naming the person*] has been duly chosen rector [*or, assistant minister, as the case may be*] of [*naming the parish, or church, or churches.*”]

Which certificate shall be signed with the names of those who certify.

SECT. 2. And if the bishop or the standing committee be satisfied that the person so chosen is a qualified minister of this church, the bishop, or the president of the standing committee, shall transmit the said certificate to the secretary of the convention, who shall record it in a book to be kept by him for that purpose.

SECT. 3. But if the bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

SECT. 4. And if the minister be a presbyter, the bishop or president of the standing committee may, at the instance of the vestry, proceed to have him instituted, according to the office established by this church, if that office be used in the diocese. But if he be a deacon, the act of institution shall not take place till after he shall have received priests' orders. This provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

CANON XXXI. *Of the Officiating of Ministers of this Church in the Churches, or within the Parochial Cures, of other Clergymen.*

[Former Canons on this subject were the sixth of 1792, the fifth and seventh of 1795, the thirty-third of 1803, and the seventh of 1829.]

No clergyman belonging to this church shall officiate, either by preaching, reading prayers, or otherwise, in the parish or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the church wardens and vestrymen, or trustees of the congregation. Where parish boundaries

are not defined by law or otherwise, each city, borough, village, town, or township, in which there is one Protestant Episcopal Church or congregation, or more than one such church or congregation, shall be held, for all the purposes of this canon, to be the parish or parishes of the Protestant Episcopal clergyman or clergymen having charge of said church or churches, congregation or congregations. But if any minister of a church shall, from inability or any other cause, neglect to perform the regular services to his congregation, and shall refuse without good cause, his consent to any other minister of this church to officiate within his cure, the church wardens, vestrymen, or trustees of such congregation shall, on proof of such neglect and refusal before the bishop of the diocese, or, if there be no bishop, before the standing committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this church in any diocese, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their church to any regular minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures or parishes, it is hereby ordained, that in every such case no minister of this church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

#### CANON XXXII. *Of Episcopal Resignations.*

Whereas the resignation of the Episcopal jurisdiction of a diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared that the Episcopal resignation of a diocese may take place under the following restrictions: that is to say—

SECT. 1. A bishop desiring to resign, shall declare his desire to do so, with the reasons therefor in writing, and under his hand and seal, to his council of advice, which shall record the said writing, and send a copy of the same forthwith to every clergyman and every parish in the diocese.

SECT. 2. At the next convention of the said diocese, held not less than three months after the delivery of the said writing to the council of advice, the proposed resignation of its bishop shall be considered; and if two-thirds of the clergy present, entitled to vote in the election of a bishop, and two-thirds of the parishes

in union with the said convention, and entitled to a vote, and at that time represented, each parish having one vote by its delegate or delegates, shall consent to the proposed resignation, the subject shall be referred to the General Convention; but otherwise, the tender of resignation shall be void.

SECT. 3. The writing aforesaid, and the proceedings of the diocesan convention consenting to the resignation, shall be laid before the house of clerical and lay deputies at the next General Convention, which shall have cognizance of all matters relating to them; and if a majority of each order of that house, voting by states, shall agree to the measure, the said writings and proceedings shall be laid before the house of bishops of that convention; but otherwise, the said writing and proceedings shall be void.

SECT. 4. The said writing and proceedings being laid before the house of bishops, it shall have cognizance of all matters relating to them; and the bishop who proposes to resign, may sit and vote as before in that house; and if a majority of the members present of that house shall agree to the proposed resignation, the Presiding Bishop shall declare that it is confirmed; and this declaration shall be entered on the journal of the house. But if a majority of the bishops present do not agree to the resignation, all the proceedings shall be void.

SECT. 5. If no meeting of the General Convention is expected to be held within one year of the sitting of the diocesan convention aforesaid, the president of the standing committee of the diocese shall transmit copies of the said writing and proceedings of the diocesan convention to the standing committees of all the dioceses of this church, and if a majority of them consent to the proposed resignation, the said president shall transmit copies of the said writing and proceedings, and of the consent of the majority of the standing committees, to every bishop of this church; and if a majority of the bishops shall notify the Senior Bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the president of the standing committee of the diocese concerned. But if a majority of the bishops do not notify the Senior Bishop of their consent to the measure within six months, all the previous proceedings shall be void.

SECT. 6. A bishop whose resignation of the episcopal jurisdiction of a diocese has been thus confirmed, shall perform no episcopal act, except by the request of the bishop of some diocese, or of the convention, or the standing committee of a vacant diocese. And if the said bishop shall perform any episcopal act contrary to these provisions, or shall in anywise act contrary to



his Christian and episcopal character, he shall, on trial and proof of the fact, be degraded from the ministry by any five bishops, or a majority of them, to be appointed by the Senior Bishop of this church, and to be governed by their own rules in the case; and notice of the same shall be given to all the bishops and standing committees, as in the case of other degraded ministers.

SECT. 7. No bishop whose resignation of the episcopal jurisdiction of a diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

SECT. 8. A bishop who ceases in any way to have the episcopal charge of a diocese, is still subject, in all matters, to the authority of the General Convention.

CANON XXXIII. *Of the Dissolution of all Pastoral Connection between Ministers and their Congregations.*

[Former Canons on this subject were the second of 1807, and the thirtieth of 1808.]

SECT. 1. When any minister has been regularly instituted or settled in a parish or church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the diocese; and in case of his dismissal without such concurrence, the vestry or congregation of such parish or church, shall have no right to a representation in the convention of the diocese, until they have made such satisfaction as the convention may require. Nor shall any minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any convention of this church, or be eligible into any church or parish, until he shall have made such satisfaction as the ecclesiastical authority of the diocese may require.

SECT. 2. In case of the regular and canonical dissolution of the connection between a minister and his congregation, the bishop, or, if there be no bishop, the standing committee, shall direct the secretary of the convention to record the same. But if the dissolution of the connection between any minister and his congregation be not regular or canonical, the bishop or standing committee shall lay the same before the convention of the diocese, in order that the above mentioned penalties may take effect.

This canon shall not be obligatory upon those dioceses with whose usages, laws, or charters, it interferes.



CANON XXXIV. *Of Differences between Ministers and their Congregations.*

[Former Canons on this subject were the fourth of 1804, and the thirty-second of 1803.]

In cases of controversy between ministers who now, or may hereafter, hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the bishop of the diocese, or in case there be no bishop, to the convention of the same. And if it appears to the bishop and a majority of the presbyters, convened after a summons of the whole belonging to the diocese, or, if there be no bishop, to the convention or the standing committee of the diocese, if the authority should be committed to them by the convention, that the controversy has proceeded to such lengths as to preclude all hope of its favorable termination, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace, and promote the prosperity of the church, the bishop and his said presbyters, or, if there be no bishop, the convention or the standing committee of the diocese, if the authority should be committed to them by the convention, shall recommend to such ministers to relinquish their titles to their rectorship, on such conditions as may appear reasonable and proper to the bishop and his said presbyters, or, if there be no bishop, to the convention, or the standing committee of the diocese, if the authority should be committed to them by the convention. And if such rectors or congregations refuse to comply with such recommendation, the bishop and his said presbyters, or, if there be no bishop, the convention, or the standing committee of the diocese, if the authority should be committed to them by the convention, with the aid and consent of a bishop, may, at their discretion, proceed, according to the canons of the church, to suspend the former from the exercise of any ministerial duties within the diocese, and prohibit the latter from a seat in the convention, until they retract such refusal, and submit to the terms of the recommendation: and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties. This canon shall apply also to the cases of assistant ministers and their congregations.

CANON XXXV. *Of Ministers removing from one Diocese to another.*

[Repealed by the fourth Canon of 1835.]

CANON XXXVI. *Of the Officiating of Persons not Ministers of this Church.*

[Former Canons on this subject were the fifth of 1792, and the thirty-fifth of 1803.]

No person shall be permitted to officiate in any congregation of this church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the churchwardens, vestrymen, or trustees of the congregation.

CANON XXXVII. *Of Offences for which Ministers shall be Tried and Punished.*

[Former Canons on this subject were the thirteenth of 1789, the first of 1801, the twenty-sixth of 1808, and the second of 1829.]

SECT. 1. Every minister shall be liable to presentment and trial, for any crime or gross immorality, for disorderly conduct, for drunkenness, for profane swearing, for frequenting places most liable to be abused to licentiousness, and for violation of the constitution or canons of this church, or of the diocese to which he belongs; and, on being found guilty, he shall be admonished, suspended, or degraded, according to the canons of the diocese in which the trial takes place, until otherwise provided for by the General Convention.

SECT. 2. If any minister of this church shall be accused, by public rumor, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship, or of the holy eucharist, according to the offices of this church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the canons, or preaching or inculcating heretical doctrine, it shall be the duty of the bishop, or, if there be no bishop, the clerical members of the standing committee, to see that an inquiry be instituted as to the truth of such public rumor. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the conventions of the respective dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require, in conformity with their respective constitutions and canons.

**CANON XXXVIII.** *Of a Minister declaring that he will no longer be a Minister of this Church.*

[Former Canons on this subject were the second of 1817, the seventh of 1820, and the third of 1829.]

If any minister of this church, against whom there is no ecclesiastical proceeding instituted, shall declare to the bishop of the diocese to whom he belongs, or to any ecclesiastical authority for the trial of clergymen or, where there is no bishop, to the standing committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the bishop, or, where there is no bishop, of the standing committee, to record the declaration so made. And it shall be the duty of the bishop to displace him from the ministry, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring, has been displaced from the ministry in this church. In any diocese in which there is no bishop, the same sentence may be pronounced by the bishop of any other diocese, invited by the standing committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the bishop to give notice thereof to every bishop of this church, and to the standing committee in every diocese wherein there is no bishop. And in the case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared.

**CANON XXXIX.** *Of Degradation from the Ministry, and of Publishing the Sentence thereof.*

[Former Canons on this subject were the third of 1792, and the twenty-seventh of 1808.]

**SECT. 1.** When any minister is degraded from the holy ministry, he is degraded therefrom entirely, and not from a higher to a lower order of the same. Deposition, displacing, and all like expressions, are the same as degradation. No degraded minister shall be restored to the ministry.

**SECT. 2.** Whenever a clergyman shall be degraded, the bishop who pronounces sentence shall, without delay, give notice thereof to every minister and vestry in the diocese, and also to all the bishops of this church, and where there is no bishop, to the standing committee.

CANON XL. *Of a Clergyman in any Diocese chargeable with Misdemeanor in any other.*

[Former Canons on this subject were the second of 1792, and the twenty-eighth of 1803.]

SECT. 1. If a clergyman of the church, in any diocese within this Union, shall, in any other diocese, conduct himself in such a way as is contrary to the rules of this church, and disgraceful to his office, the bishop, or if there be no bishop, the standing committee, shall give notice thereof to the ecclesiastical authority of the diocese to which such offender belongs, exhibiting with the information given, the proof of the charges made against him.

SECT. 2. If a clergyman shall come temporarily into any diocese, under the imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the canons, or otherwise; or if any clergyman, while sojourning in any diocese, shall misbehave in any of these respects, the bishop, upon probable cause, may admonish such clergyman, and forbid him to officiate in the said diocese. And if, after the said prohibition, the said clergyman so officiate, the bishop shall give notice to all the clergy and congregations in said diocese, that the officiating of the said clergyman is, under any and all circumstances, prohibited; and like notice shall be given to the bishop, or if there be no bishop, to the standing committee of the diocese to which the said clergyman belongs. And such prohibition shall continue in force until the bishop of the first-named diocese shall be satisfied of the innocence of the said clergyman, or until he be acquitted on trial.

CANON XLI. *Of the Due Celebration of Sundays.*

[Former Canons on this subject were the fourteenth of 1789, and the thirty-ninth of 1803.]

All persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XLII. *Of Crimes and Scandals to be Censured.*

[Former Canons on this subject were the twelfth of 1789, the twenty-fifth of 1808, and the third of 1817.]

SECT. 1. If any persons within this church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric.

SECT. 2. There being the provision in the second rubric, before the communion service, requiring that every minister repelling from the communion shall give an account of the same to the ordinary; it is hereby provided, that on the information to the effect stated being laid before the ordinary, that is, the bishop, it shall not be his duty to institute an inquiry, unless there be a complaint made to him in writing by the repelled party. But, on receiving complaint, it shall be the duty of the bishop, unless he think fit to restore him, from the insufficiency of the cause assigned by the minister, to institute an inquiry, as may be directed by the canons of the diocese in which the event has taken place. And the notice given as above by the minister, shall be a sufficient presentation of the party repelled.

SECT. 3. In the case of great heinousness of offence on the part of members of this church, they may be proceeded against, to the depriving them of all privileges of church membership, according to such rules or process as may be provided by the General Convention; and until such rules or process shall be provided, by such as may be provided by the different state conventions.

CANON XLIII. *Of a Congregation in any Diocese uniting with any other Diocese.*

[Former Canons on this subject were the eighth of 1795, the thirty-seventh of 1708, the first of 1817, and the second of 1820.]

Whereas, a question may arise, whether a congregation within the diocese of any bishop, or within any diocese in which there is not yet any bishop settled, may unite themselves with the church in any other diocese, it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this church shall be considered as belonging to the body of the church of the diocese within the limits of which they dwell, or within which there is seated a church to which they belong. And no clergyman having a parish or cure in more than one diocese, shall have a seat in the convention of any diocese other than that in which he resides.

CANON XLIV. *On the Mode of Publishing Authorized Editions of the Standard Bible of this Church.*

[The former Canon on this subject was the second of 1823.]

The bishop of this church, in any diocese, or, where there is no bishop, the standing committee, is authorized to appoint, from time to time, some suitable person or persons, to compare and



correct all new editions of the Bible, by the standard edition agreed upon by the General Convention. And a certificate of their having been so compared and corrected, shall be published with said book.

**CANON XLV.** *Of the Use of the Book of Common Prayer.*

[Former Canons on this subject were the tenth of 1789, and the thirty-fourth of 1808.]

Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

**CANON XLVI.** *Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c.*

[Repealed by the sixth Canon of 1835.]

**CANON XLVII.** *Of Forms of Prayer or Thanksgiving for extraordinary occasions.*

[Former Canons on this subject were the ninth of 1795, and the thirty-eighth of 1808.]

The bishop of each diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese, whose duty it shall be to use such forms in his church on such occasions. And the clergy in those states or dioceses, or other places within the bounds of this church, in which there is no bishop, may use the form of prayer or thanksgiving composed by the bishop of any diocese. The bishop in each diocese may also compose forms of prayer to be used before legislative and other public bodies.

**CANON XLVIII.** *Of a List of the Ministers of this Church.*

[Former Canons on this subject were the sixteenth of 1789, the first of 1792, and the forty-first of 1808.]

SECT. 1. The secretary of the house of clerical and lay deputies shall keep a register of all the clergy of this church, whose names shall be delivered to him in the following manner: *that is to say*, every bishop of this church, or, where there is no bishop, the standing committee of the diocese shall, at the time of every

General Convention, deliver, or cause to be delivered, to the said secretary, a list of the names of all the ministers of this church in their proper diocese, annexing the names of their respective cures, or of their stations in any colleges or other seminaries of learning; or, in regard to those who have not any cures or other stations, their places of residence only. And the said list shall, from time to time, be published on the journals of the General Convention.

SECT. 2. And further it is recommended to the several bishops of this church, and to the several standing committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorized ministers of this church.

CANON XLIX. *Of the Mode of calling Special Meetings of the General Convention.*

[Former Canons on this subject were the first of 1789, and the forty-second of 1803.]

SECT. 1. The right of calling special meetings of the General Convention shall be in the bishops. This right shall be exercised by the Presiding Bishop, or, in case of his death, by the bishop who, according to the rules of the house of bishops, is to preside at the next General Convention; provided that the summons shall be with the consent, or on the requisition of a majority of the bishops, expressed to him in such writing.

SECT. 2. The place of holding any special convention shall be that fixed on by the preceding General Convention for the meeting of the next General Convention, unless circumstances shall render a meeting at such a place unsafe; in which case the Presiding Bishop may appoint some other place.

SECT. 3. The deputies elected to the preceding General Convention shall be deputies at such special convention; unless in those cases in which other deputies shall be chosen in the meantime by any of the diocesan conventions, and then such other deputies shall represent, in the special convention, the church of the diocese in which they have been chosen.

CANON L. *Of the mode of transmitting Notice of all matters submitted by the General Convention to the consideration of the Diocesan Conventions.*

[The former Canon on this subject was the forty-fourth of 1808.]

It shall be the duty of the secretary of the house of clerical and lay deputies, whenever any alteration of the constitution is proposed, or any other subject submitted to the consideration of the several diocesan conventions, to give a particular notice thereof to the ecclesiastical authority of this church in every diocese.

CANON LI. *Of the mode of securing an Accurate View of the State of the Church from time to time.*

[Repealed by the seventh Canon of 1835.]

CANON LII. *Of the Alms and Contributions at the Holy Communion.*

[The former Canon on this subject was the first of 1814.]

The alms and contributions at the administration of the holy communion shall be deposited with the minister of the parish, or with such church officer as shall be appointed by him, to be applied by the minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.

CANON LIII. *Of the Requisites of a Quorum.*

In all cases in which a canon directs a duty to be performed, or a power to be exercised, by a standing committee, or by the clerical members thereof, or by any other body consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a quorum; and a majority of the quorum so convened, shall be competent to act, unless the contrary is expressly required by the canon.

CANON LIV. *Of Defraying the Expenses of the General Convention.*

[Repealed by the eighth Canon of 1835.]

CANON LV. *Of the Trustees of the General Theological Seminary.*

It shall be the duty of the secretary of the convention of every diocese, to forward to the house of clerical and lay deputies, at every General Convention, a certificate, stating the exact number

of clergymen in the diocese, and the amount of funds paid, or secured therein, to the General Theological Seminary, and also the nomination by the diocese of a trustee or trustees for said Seminary, and without such certificates the nomination shall not be confirmed.

CANON LVI. *Repealing former Canons.*

All former canons of this Convention not included in these canons, are hereby repealed.

*Done in General Convention, in the city of New York, October, 1832.*

*By order of the House of Bishops.*

WILLIAM WHITE, D.D., *Presiding Bishop.*

Attested, BIRD WILSON, D.D., *Secretary.*

*By order of the House of Clerical and Lay Deputies,*

WILLIAM E. WYATT, D.D., *President.*

Attested, HENRY ANTHON, D.D., *Secretary.*

## CANONS

For the Government of the Protestant Episcopal Church  
in the United States of America. Passed in General  
Convention, in Philadelphia, August, 1835.

CANON I. *Of the Election of Bishops.*

[Repealed by the second Canon of 1838.]

CANON II. *Of Missionary Bishops.*

[Repealed by the first Canon of 1838.]

CANON III. *Of those who have Officiated, without Episcopal Ordination, as Ministers among other Denominations of Christians, and apply for orders in this Church.*

[Repealed by the seventh Canon of 1838.]

CANON IV. *Of Ministers removing from one Diocese to another.*

[Repealed by the seventh Canon of 1841.]

CANON V. *Of Amenability and Citations.*

[Former Canons on this subject were the third of 1804, the thirty-first of 1808, the fourth of 1829, and the thirty-fifth of 1832.]

SECT. 1. Every minister shall be amenable, for offences committed by him, to the bishop, and if there be no bishop, the clerical members of the standing committee of the diocese of which he is canonically resident at the time of the charge.

SECT. 2. Unless a state convention shall otherwise provide, a citation to any minister to appear at a certain time and place for the trial of an offence shall be deemed to be duly served upon him, if a copy thereof is left at his last place of abode within the United States, sixty days before the day of appearance named therein; and in case such minister has departed from the United States, by also publishing a copy of such citation in some newspaper, printed at the seat of government of the state in which the minister is cited to appear, six months before the said day of appearance.

CANON VI. *Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c.*

[Repealed by the ninth Canon of 1838.]

CANON VII. *Of the Mode of securing an Accurate View of the State of the Church from time to time.*

[Repealed by the eighth Canon of 1841.]

CANON VIII. *Of Defraying the Expenses of the General Convention.*

[Repealed by the tenth Canon of 1838.]

*Done in General Convention in the City of Philadelphia, August, 1835.*

*By order of the House of Bishops.*

WILLIAM WHITE, D.D., *Presiding Bishop.*

Attested, BIRD WILSON, D.D., *Secretary.*

*By order of the House of Clerical and Lay Deputies.*

WILLIAM E. WYATT, D.D., *President,*

Attested, HENRY ANTHON, D.D., *Secretary.*



## C A N O N S

For the Government of the Protestant Episcopal Church in the United States of America. Passed in General Convention in Philadelphia, September, 1838.

CANON I. *Of the Election of Bishops.*

[Former Canons on this subject were the first of 1795, the second of 1808, the first of 1817, the second of 1829, the second of 1832, and the first of 1835.]

SECT. 1. Any diocese in union with this church, having at the time less than six officiating presbyters residing therein, regularly settled in a parish or church, and qualified to vote for a bishop; and any diocese at the time of its organization, with a view to ask for admission into union with this church, may, by a vote of the convention thereof, request the General Convention to elect a bishop for the same. And, thereupon, the house of bishops may nominate to the house of clerical and lay deputies, for their concurrence, a suitable person for the office of bishop, who shall, in case of their concurrence, be consecrated as bishop of such diocese. The evidence of the concurrence of the clerical and lay deputies, shall be a certificate, to be signed by a constitutional majority of them, agreeably to the form required by the 3d canon of 1832, to be signed by the members of the convention in the diocese whence a person is recommended for consecration.

SECT. 2. To entitle a diocese to the choice of a bishop by the convention thereof, there must be at the time of such choice, and have been during the year previous, at least six officiating presbyters therein, regularly settled in a parish or church, and qualified to vote for a bishop; and six or more parishes represented in the convention electing. But two or more adjoining dioceses, not having respectively the requisite number of presbyters, to entitle either to the choice of a bishop, may associate and proceed to the choice of a bishop, to exercise jurisdiction alike in each of the associated dioceses, if there be at the time of such choice, and have been during the year previous, nine or more such presbyters residing in any part of such associated dioceses qualified as aforesaid; and the bishop so elected shall exercise episcopal jurisdiction over each of the associated dioceses, until such time as

some one of the said dioceses, having six or more presbyters canonically qualified to elect a bishop, shall elect him, and he shall have accepted the office as its own exclusive diocesan: whereupon, his connection with the other associated diocese, or dioceses, shall cease and determine: provided always, that the dioceses thus associating in the election of a common bishop, and the conventions thereof, shall in all other respects remain as before, unconnected and independent of each other; and, provided also, that such association shall be dissolved on the demise of the bishop, if not before.

SECT. 3. A minister is settled for all purposes here or elsewhere mentioned in these canons, who has been engaged permanently by any parish, according to the rules of said diocese, or for any term not less than one year.

SECT. 4. The 2d canon of 1832, the special canon of 1832, and the 1st canon of 1835, are hereby repealed.

## CANON II. *Of Missionary Bishops.*

[The former Canon on this subject was the second of 1835.]

SECT. 1. The house of clerical and lay deputies may, from time to time, on nomination by the house of bishops, elect a suitable person or persons to be a bishop, or bishops, of this church, to exercise episcopal functions in States or Territories not organized into dioceses. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said house of clerical and lay deputies, in the form required by the 3d canon of 1832, to be given by the members of diocesan conventions on the recommendation of bishops elect for consecration, which certificate shall be produced to the house of bishops; and if the house of bishops shall consent to the consecration, they may take order for that purpose.

SECT. 2. The bishop or bishops so elected and consecrated, shall exercise episcopal functions in such States and Territories, in conformity with the constitution and canons of the church, and under such regulations and instructions, not inconsistent therewith, as the house of bishops may prescribe.

SECT. 3. The jurisdiction of this church, extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted, that each missionary bishop shall have jurisdiction over the clergy in the district assigned him; and may, in case a presentment and trial of a clergyman become proper, request the action of any presbyters and standing committee, in any diocese sufficiently near, and the presentment and trial shall be according to the constitution and

canons of said diocese. And the house of bishops may at any time increase or diminish the number of States or Territories, over which the said bishop or bishops shall exercise episcopal functions. And in case of the death or resignation of a missionary bishop, the charge of the vacant missionary episcopate shall devolve on the Senior Bishop of this church, with the power of appointing some other bishop as his substitute in the said charge.

SECT. 4. The house of clerical and lay deputies may, on nomination by the house of bishops, in like manner, from time to time, elect, and the house of bishops consenting thereto, may, in like manner, take order for the consecration of a suitable person to be a bishop of this church, to exercise episcopal functions in any place or places out of the territory of the United States, which the house of bishops may designate.

SECT. 5. Any bishop or bishops elected and consecrated under this canon, shall be entitled to a seat in the house of bishops, and shall be eligible to the office of diocesan bishop in any organized diocese within the United States.

SECT. 6. Every such bishop shall report to each General Convention his proceedings, and the state and condition of the church in said States and Territories, and place or places out of the territory of the United States, and at least once a year make a report to the Board of Missions.

SECT. 7. The second canon of 1835 is hereby repealed.

### CANON III. *Of the Performance of Episcopal Duties in Vacant Dioceses.*

[Former Canons on this subject were the first of 1795, the twentieth of 1808, and the seventh of 1832.]

SECT. I. Any bishop, assistant bishop, or missionary bishop, may, on the invitation of the convention, or the standing committee of any Diocese where there is no bishop, visit and perform episcopal offices in that diocese, or in any part thereof. And this invitation may be temporary; and it may, at any time, be revoked.

SECT. 2. A diocese without a bishop may, by its convention, be placed under the full episcopal charge and authority of the bishop of another diocese, or of a missionary bishop, who shall, by that act, become the bishop also of the said vacant diocese, until a bishop is duly elected and consecrated for the same, or until the said act of its convention be revoked. And in case there shall be an assistant bishop of the diocese under the episcopal charge of whose bishop the diocese without a bishop shall be placed, the said assistant bishop shall have the like charge

and authority therein as he has in the diocese of which he has been chosen assistant bishop.

SECT. 3. No diocese thus placed under the full charge and authority of the bishop of another diocese, or of a missionary bishop, shall invite a second bishop to perform any episcopal duty, or exercise authority, till its connection with the first bishop has expired, or is revoked.

SECT. 4. The seventh canon of 1832 is hereby repealed.

#### CANON IV. *Of Candidates for Orders.*

[Repealed by the ninth Canon of 1841.]

#### CANON V. *Of the Learning of those who are to be ordained.*

[Former Canons on this subject were the seventh of 1789, altered in 1792, the fourth of 1795, the fourth of 1799, the second of 1801, the ninth of 1803, and the thirteenth of 1832.]

SECT. 1. No person shall be ordained in this church until he shall have satisfied the bishop and the presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek, is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of natural and moral philosophy, and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labors; unless the bishop, with the consent of the standing committee of his diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications for the gospel ministry as are set forth in the fourth section of Canon VI. The dispensation with a knowledge of the Hebrew language to be regarded as in Canon VI.

SECT. 2. The thirteenth canon of 1832 is hereby repealed.

#### CANON VI. *Candidates for Orders Ineligible to the General Convention.*

No person who is a candidate for holy orders in this church, shall be permitted to accept from any diocesan convention an appointment as a lay deputy to the house of clerical and lay deputies of the General Convention.

**CANON VII.** *Concerning Candidates for Orders in this Church, who have been Ministers, Licentiates, or Students of Theology, among other Religious Denominations.*

[Former Canons on this subject were the sixth of 1804, the seventeenth of 1808, the fourth and fifth of 1820, the first of 1829, the twenty-first and twenty-fourth of 1832, and the third of 1835.]

SECT. 1. All persons seeking admission to the ministry of this church, are to be regarded as candidates for holy orders.

SECT. 2. When a person who, not having had Episcopal ordination, has been acknowledged as an ordained minister or licentiate among any other denomination of Christians, shall desire to be ordained in this church, he shall give notice thereof to the bishop, or if there be no bishop, to the standing committee of the diocese in which he resides; or if he resides in a State or Territory in which there is no organized diocese, to the missionary bishop within whose jurisdiction he resides; which notice shall be accompanied with a written certificate from at least two presbyters of this church, stating, that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged has not arisen from any circumstance unfavorable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this church: and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire.

SECT. 3. If the bishop or standing committee shall think proper to proceed, the party applying to be received as a candidate shall produce to the standing committee the same testimonials of literary qualifications as are required of all other candidates; and also a testimonial from at least twelve members of the denomination from which he came, or twelve members of the Protestant Episcopal Church, or twelve persons, in part of the denomination from which he came, and in part Episcopalians, satisfactory to the committee, that the applicant has, for three years last past, lived piously, soberly, and honestly; and also, a testimonial from at least two presbyters of this church, that they believe him to be pious, sober, and honest, and sincerely attached to the doctrines, discipline, and worship of the church. The standing committee being satisfied on these points, may recommend him to the bishop, to be received as a candidate for orders in this church, or in a vacant diocese the standing committee may so receive him.

SECT. 4. Candidates admitted as above, may, at the expiration



of a period not less than six months, be ordained, on their passing the same examinations as other candidates for deacons' orders; and in the examinations, special regard shall be had to those points in which the denomination whence they come differs from this church, with a view of testing their information and soundness in the same; and also to the ascertaining that they are adequately acquainted with the liturgy and offices of this church; provided, that in their case the testimonials shall be required to cover only the time since their admission as candidates for orders; and provided, also, that the provisions of the canon concerning candidates for orders, as far as the same relates to the age of the person to whom the dispensation may be granted, and the mode and restrictions in and under which the same may be granted, shall apply to the persons mentioned in this canon.

SECT. 5. Every candidate for the ministry of any other denomination, who applies to be received as a candidate for orders in this church, may be allowed by the bishop, with the consent of the members of the standing committee, the period of time daring which he has been a student of theology, or candidate in such other denomination: provided, the time so allowed does not exceed two years.

SECT. 6. When any person not a citizen of the United States, who has been acknowledged as an ordained minister among any other denomination of Christians, shall apply for orders in this church, the bishop to whom application is made shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

SECT. 7. The third canon of 1835 is hereby repealed.

#### CANON VIII. *Of the Organizing of New Dioceses Formed out of Existing Dioceses.*

SECT. 1. Whenever any new diocese shall be formed within the limits of any other diocese, or by the junction of two or more dioceses or parts of dioceses, and the same shall have been ratified by the General Convention, the bishop of the diocese within the limits of which another is formed, or in case of the junction of two or more dioceses or parts of dioceses, the bishop of eldest consecration over the dioceses furnishing portions of such diocese, shall thereupon call the primary convention of the new diocese for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new diocese.

SECT. 2. In case there should be no bishop who can call

such primary convention pursuant to the foregoing provisions, then the duty of calling such convention for the purpose of organizing, and the duty of fixing the time and place of its meeting, shall be vested in the standing committee of the eldest of the dioceses, by the junction of which, or parts of which, the new diocese may be formed. And such standing committee shall make such call immediately after the ratification of a division by the General Convention.

SECT. 3. Whenever one diocese is about to be divided into two dioceses, the convention of the said diocese shall declare which portion thereof is to be the new diocese, and shall make the same known to the General Convention before the ratification of such division.

*CANON IX. Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c.*

[Former Canons on this subject were the third of 1801, the forty-third of 1808, the Canon of 1821, the forty-sixth of 1832, and the sixth of 1835.]

SECT. 1. The bishop of this church in any diocese, or, where there is no bishop, the standing committee thereof, shall appoint one or more presbyters of the diocese, who shall compare and correct all new editions of the Common Prayer Book, the articles, offices, and metre psalms and hymns, by some standard book; and a certificate of said editions having been so compared and corrected, shall be published with the same. And in case any edition shall be published without such correction, it shall be the duty of the bishop, or, where there is no bishop, of the standing committee, to give public notice that such edition is not authorized by the church.

SECT. 2. Editions from the stereotype plates of the Prayer Book of the Female Episcopal Prayer Book Society of Philadelphia, comprising the Common Prayer Book, the articles, offices, psalms in metre selected from the psalms of David, and hymns, are hereby established as the standard: together with the whole Book of Psalms in metre, in the duodecimo edition, published by the New York Protestant Episcopal Press in 1832; with the exceptions of errors evidently typographical; the correction of which errors is confided to such person or persons as the bishop or standing committee may appoint for superintending any publication.

SECT. 3. The sixth canon of 1835 is hereby repealed.

CANON X. *Of Defraying the Expenses of General Conventions.*

[The former Canons on this subject were the fifty-fourth of 1832, and the eighth of 1835.]

SECT. 1. In order that the contingent expenses of the General Conventions may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of this Convention, at or before any meetings of the General Convention, seventy-five cents for each clergyman within said diocese.

SECT. 2. The eighth canon of 1835 is hereby repealed.

CANON XI. *Of Repealed Canons.*

SECT. 1. Whenever there shall be a repealing clause in any canon, and the said canon shall be repealed, such repeal shall not be a re-enactment of the canon or canons repealed by the said repealing clause.

SECT. 2. The provisions of this canon shall also apply to canons heretofore passed having repealing clauses.

*Done in General Convention, in the City of Philadelphia, September, 1838.*

*By order of the House of Bishops.*

ALEXANDER V. GRISWOLD, D. D., *Presiding Bishop.*

Attested, BIRD WILSON, D. D., *Secretary.*

*By order of the House of Clerical and Lay Deputies.*

WILLIAM E. WYATT, D. D., *President.*

Attested, HENRY ANTHON, D. D., *Secretary.*

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## C A N O N S

For the Government of the Protestant Episcopal Church  
in the United States of America. Passed in General  
Convention, in New York, October, 1841.

CANON I. *Of the Treasurer of the Convention.*

At every triennial meeting of the General Convention, a treasurer shall be chosen, who shall remain in office until the next

stated convention, and until a successor be appointed. It shall be his duty to receive and disburse all moneys collected under the authority of the convention, and of which the collection and distribution shall not otherwise be regulated; and to invest, from time to time for the benefit of the convention, such surplus funds as he may have on hand. His accounts shall be rendered triennially, to the convention, and shall be examined by a committee acting under its authority. In case of a vacancy in the office of treasurer, it shall be supplied by an appointment to be made by the ecclesiastical authority of the diocese to which he belonged; and the person so appointed, shall continue to act until an appointment is made by the convention.

CANON II. *Of a Clergyman absenting himself from his Diocese.*

When a clergyman has been absent from his diocese during two years, without reasons satisfactory to the bishop thereof, he shall be required by the bishop to declare in writing the cause, or causes, of his absence; and if he refuse to give his reasons, or if these are deemed insufficient by the bishop, the bishop may, with the advice and consent of the clerical members of the standing committee, suspend him from the ministry; which suspension shall continue until he shall give in writing sufficient reason for his absence; or until he shall renew his residence in his diocese; or until he shall renounce the ministry, according to canon 38th of 1832. In the case of such suspension, as above provided for, it shall be the duty of the bishop to give notice thereof to every bishop of this church, and to the standing committee of every diocese wherein there is no bishop.

CANON III. *Of the Election of a Missionary Bishop to the office of Diocesan Bishop.*

SECT. 1. When a diocese entitled, agreeably to the second section of the 1st canon of 1838, to the choice of a bishop, shall elect as its diocesan a Missionary bishop of the church; if such election have taken place within three months before the meeting of the General Convention, evidence thereof shall be laid before each house of the General Convention, and the concurrence of each house, and its express consent, shall be necessary to the validity of said election, and shall complete the same; so that he bishop thus elected shall be thereafter the bishop of the diocese which has elected him.

SECT. 2. If the said election have taken place more than three months before the meeting of the General Convention, the



above process may be adopted, or the following instead thereof, viz.: The standing committee of the diocese electing, shall give duly certified evidence of the election to every bishop of this church, and to the standing committee of every diocese. On receiving notice of the concurrence of a majority of the bishops, and a majority of the standing committees, in the election, and their express consent thereto, the standing committee of the diocese concerned, shall transmit notice thereof to every bishop of this church, and to the standing committee of each vacant diocese, which notice shall state what bishops and what standing committees have consented to the election. And the same committee shall transmit to every congregation in the diocese concerned, to be publicly read therein, a notice of the election to the episcopate thereof of the bishop thus elected; and also cause public notice thereof to be given in such other way as they may think proper.

SECT. 3. When, agreeably to the first section of the 1st canon of 1838, a diocese requests the General Convention to elect a bishop for the same, if the house of bishops should nominate a missionary bishop to the house of clerical and lay deputies, a vote of the said house of deputies concurring in the nomination, shall complete the election of the said missionary bishop to the diocesan charge of the diocese concerned.

#### CANON IV. *Of the Trial of Bishops.*

SECT. 1. A bishop may be presented to the bishops of this church, by the convention of his diocese, for any crime or immorality, for heresy or for violation of the constitution or canons of this church, or of the diocese to which he belongs, provided always, that two-thirds of each order, clergy and laity, concur in the same. He may also be presented to the bishops, by any three bishops.

SECT. 2. The presentment shall be addressed to the Presiding Bishop, who shall give notice with all convenient speed to the several bishops then being within the territory of the United States, appointing a time and place for their assembling together; and any number thereof, being not less than seven, other than the bishop presenting, then and there assembled, shall be a quorum, for the purpose of ordering all matters concerning the said presentment. But if the Presiding Bishop be the subject of the presentment, it shall be addressed to the next bishop in the order of seniority.



CANON V. *Of the Preparatory Exercises of a Candidate for Deacons' Orders.*

[Former Canons on this subject were the sixth of 1795, and the tenth of 1808.]

SECT. 1. There shall be assigned to every candidate for deacons' orders, three different examinations, at such times and places as the bishop to whom he applies for orders shall appoint. The examination shall take place in the presence of the bishop and two or more presbyters, on the following studies prescribed by the canons, and by the course of study established by the house of bishops. At the first examination, on the books of Scripture: the candidate being required to give an account of the different books, and to translate from the original Hebrew and Greek, and to explain such passages as may be proposed to him. At the second examination—on the evidences of Christianity, and systematic divinity. And at the last examination—on church history, ecclesiastical polity, the book of common prayer, and the constitution and canons of the church, and of the diocese for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the house of bishops. At each of the forementioned examinations, he shall produce and read a sermon or discourse, composed by himself, on some passage of Scripture previously assigned him, which, together with two other sermons or discourses, on some passages of Scripture selected by himself, shall be submitted to the criticisms of the bishop and clergy present. And before his ordination, he shall be required to perform such exercises in reading, in the presence of the bishop and clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the church, and in delivering his sermons, with propriety and devotion.

SECT. 2. The bishop may appoint some of his presbyters to conduct the above examinations; and a certificate from these presbyters, that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate: provided that, in this case, the candidate shall, before his ordination, be examined by the bishop, and two or more presbyters, on the above-named studies.

SECT. 3. In a diocese where there is no bishop, the standing committee shall act in his place, in appointing the examining presbyters required by this canon; and in this case the candidate shall be again examined by the bishop to whom he applies for orders, and two or more presbyters, on the studies prescribed by the canons.

SECT. 4. A clergyman who presents a person to the bishop for orders, as specified in the office of ordination, without having good grounds to believe that the requisitions of the canons have been complied with, shall be liable to ecclesiastical censure.

SECT. 5. The 14th canon of 1832 is hereby repealed.

*CANON VI. Of Clergymen ordained by Foreign Bishops in Communion with this Church, and desirous of Officiating or Settling in this Church.*

[Former Canons on this subject were the ninth of 1789, the fifth of 1804, and the thirty-sixth of 1803; see also the twenty-fourth of the present Canons.]

SECT. 1. A clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the minister, or, if there be no minister, to the vestry thereof, a certificate, signed by the bishop of the diocese, or, if there be no bishop, the standing committee, duly convened, that his letters of orders are authentic, and given by some bishop in communion with this church, and whose authority is acknowledged by this church; and also that he has exhibited to the bishop or standing committee, satisfactory evidence of his pious and moral character, and his theological acquirements; and, in any case, before he shall be permitted to settle in any church or parish, or be received into union with any diocese of this church as a minister thereof, he shall produce to the bishop, or, if there be no bishop, the standing committee of such diocese a letter of dismission from under the hand and seal of the bishop with whose diocese he has been last connected; which letter shall be, in substance, that provided for in section 1st of canon 4th of 1835, and shall be delivered within six months from the date thereof; and when such clergyman shall have been so received, he shall be considered as having passed entirely from the jurisdiction of the bishop from whom the letter of dismission was brought, to the full jurisdiction of the bishop, or other ecclesiastical authority, by whom it shall have been accepted, and become thereby subject to all the canonical provisions of this church; provided that no such clergyman shall be so received into union with any diocese, until he shall have subscribed, in the presence of the bishop of the diocese in which he applies for reception, and of two or more presbyters, the Declaration contained in the seventh article of the constitution; which being done, said bishop, or standing committee, being satisfied of his theological acquirements, may receive him into union with this church, as a minister of the same: provided also, that such minister shall not be entitled to settle in any parish or

church, as canonically in charge of the same, until he have resided one year in the United States, subsequent to the acceptance of his letter of dismissal.

SECT. 2. And if such foreign clergyman be a deacon, he shall reside in this country at least three years, and obtain, in this country, the requisite testimonials of character, before he be ordained a priest.

SECT. 3. The 23d canon of 1832 is hereby repealed.

### CANON VII. *Of Ministers Removing from one Diocese to another.*

[Former Canons on this subject were the third of 1804, the thirty-first of 1808, the fourth of 1829, the thirty-fifth of 1832, and the fourth of 1835.]

SECT. 1. No minister removing from one diocese to another, or coming from any State or Territory which may not have acceded to the constitution of this church, shall be received as a stated officiating minister by any parish of this church, until he shall have presented to the vestry thereof a certificate from the ecclesiastical authority of the diocese to which said parish belongs, approving him as a clergyman in regular standing. And in order to obtain such certificate, every minister desiring to change his canonical residence shall lay before the ecclesiastical authority of the diocese in which he designs to reside, a testimonial from the ecclesiastical authority of the diocese in which he has last resided, in the following form, viz.:—

“I hereby certify, that A. B., who has signified to me his desire to be transferred to the diocese of —, is a presbyter (or deacon) of this diocese, in regular standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion, or viciousness of life, during the three years last past.”

When the ecclesiastical authority think proper, further statements may be added to the above letter.

SECT. 2. But in case the minister desiring to be transferred has been subjected to inquiry or presentment on any charge or charges of misconduct, thereby rendering the terms of the afore-said testimonial inadmissible, he may, nevertheless, be transferred, if the charges have been withdrawn with the approbation of the ecclesiastical authority, or if he have been acquitted upon trial, or if he have been censured or suspended, and the sentence has had its course, so that he has been restored to the regular discharge of his official duties. And in all such cases, the ecclesiastical authority of the diocese concerned, shall, instead of the foregoing testimonial, certify to a statement of the facts, with as

much detail as may be necessary to inform the ecclesiastical authority to which he desires to be transferred of the true standing of the party.

SECT. 3. No clergyman, canonically under the jurisdiction of any diocese of this church, shall be considered as having passed from under said jurisdiction, to that of any foreign bishop, or in any way ceased to be amenable to the laws of this church, until he shall have taken from the bishop with whose diocese he was last connected in this church, or from the standing committee of such diocese, if it have no bishop, the letter provided for in the 1st section of this canon, and until the same shall have been accepted by some other bishop, either of this or some other church.

SECT. 4. The ecclesiastical authority, in all cases under this canon, is to be understood to refer to the bishop of the diocese; or, in case there be no bishop, to the majority of the clerical members of the standing committee, duly convened. And if the clergyman desiring to be received come from a State or Territory not in connection with this church, and having no convention, then the above testimonial or statement shall be signed by at least three presbyters of this church. Nor shall any minister, so removing, be acknowledged by any bishop or convention as a minister of the church to which he removes, until he shall have produced the aforesaid testimonial or statement.

SECT. 5. The above testimonial, or letter of dismissal, shall not affect the canonical residence of the minister receiving it, until he shall be received into some other diocese by the bishop or ecclesiastical authority thereof.

SECT. 6. Whenever any bishop of this church, or, where there is no bishop, the clerical members of the standing committee, shall give letters of dismissal to any clergyman of the diocese proposing to remove into another; the bishop, or, where there is no bishop, the clerical members of the standing committee shall give notice of the same to the bishop or ecclesiastical authority to whom the letters of dismissal are directed; and if the clergyman to whom the letters of dismissal are given shall not present them to the bishop or ecclesiastical authority to whom they are directed, within three months after he shall have taken up his abode in the diocese to which he has removed, the letters of dismissal shall be null and void.

SECT. 7. The 4th canon of 1835 is hereby repealed.



CANON VIII. *Of the Mode of securing an Accurate View of the State of the Church from time to time.*

[Former Canons on this subject were the eleventh of 1804, the forty-fifth of 1808, the third of 1814, the first and third of 1820, and the fifty-first of 1832.]

SECT. 1. As a full and accurate view of the state of the church, from time to time, is highly useful and necessary, it is hereby ordered, that every minister of this church shall present, or cause to be delivered, on or before the first day of every annual convention, to the bishop of the diocese, or, where there is no bishop, to the president of the convention, a statement of the number of baptisms, confirmations, marriages, and funerals, and of the number of communicants in his parish or church, and of all other matters that may throw light on the state of the same. And every other clergyman, not regularly settled in any parish or church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same. And these reports, or such parts of them as the bishop shall think fit, may be read in convention, and shall be entered on the journals thereof.

SECT. 2. At every annual diocesan convention, the bishop shall deliver an address, stating the affairs of the diocese since the last meeting of the convention; the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the clergy; and, in general, all matters tending to throw light on the affairs of the diocese; which address shall be inserted on the Journals.

SECT. 3. At every General Convention, the journals of the different diocesan conventions, since the last General Convention, together with such other papers, viz.: Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the church in each diocese, shall be presented to the house of clerical and lay deputies. A committee shall then be appointed to draw up a view of the state of the church, and to make report to the house of clerical and lay deputies; which report, when agreed to by the said house, shall be sent to the house of bishops, with a request that they will draw up, and cause to be published, a pastoral letter to the members of the church. And it is hereby made the duty of every clergyman having a pastoral charge, when any such letter is published, to read the said pastoral letter to his congregation on some occasion of public worship.



SECT. 4. It shall be the duty of the secretary of the convention of every diocese, or of the person or persons with whom the journals or other ecclesiastical papers are lodged, to forward to the house of clerical and lay deputies, at every General Convention, the documents and papers specified in this canon.

SECT. 5. It is recommended that the bishop, the standing committee of the church in every diocese, or if there be no bishop, the standing committee only, prepare a condensed report and a tabular view of the state of the church in their diocese, previously to the meeting of every General Convention, for the purpose of aiding the committee on the state of the church, appointed by the house of clerical and lay deputies, in drafting their report.

SECT. 6. The 7th canon of 1835 is hereby repealed.

### CANON IX. *Of Candidates for Orders.*

SECT. 1. Every person who desires to become a candidate for orders in this church, shall, in the first instance, give notice of his intention to the bishop of the diocese in which he intends to apply, or, if there be no bishop, to the standing committee; in which notice he shall declare whether he has ever applied for admission as a candidate in any other diocese. No person who has previously applied for admission as a candidate in any diocese and has been refused admission, or, having been admitted has afterwards ceased to be a candidate, shall be admitted as a candidate in any other diocese, until he shall have produced from the bishop, or, if there be no bishop, from the standing committee of the former diocese, a certificate, declaring the cause for which he was refused admission, or for which he ceased to be a candidate.

SECT. 2. No person shall be considered as a candidate for orders in this church, unless he shall have produced to the bishop to whom he intends to apply for orders, a certificate from the standing committee of the diocese of the said bishop, that from personal knowledge, or from testimonials laid before them, they believe that he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a communicant of the same; and, in their opinion, possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the church. And when the standing committee do not certify as above, from personal knowledge, the testimonials laid before them shall be of the same purport, and as full as the certificate above required, and shall be signed by at least one presbyter and four respectable laymen of the Protestant Episcopal Church.

SECT. 3. In addition to the above testimonials, the person wishing to become a candidate must lay before the standing committee a satisfactory diploma, or other satisfactory evidence that he is a graduate of some university or college, or a certificate from two presbyters appointed by the bishop, or, where there is no bishop, the clerical members of the standing committee, to examine him, of his having satisfactorily sustained an examination in Natural Philosophy, Moral Philosophy, and Rhetoric, and in the Greek Testament, and the Latin tongue.

SECT. 4. When a person applying to be admitted a candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the standing committee shall not recommend him as a candidate, until he has laid before them a testimonial, signed by at least two presbyters of this church, stating, that in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the bishop, with the consent of the standing committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such dispensation until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language, in all cases in these canons the bishop shall have the sole discretion of dispensation, without reference to the age of the candidate, as mentioned in this section.

SECT. 5. With this enumeration of qualifications it ought to be made known to the candidate, that the church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of ALMIGHTY GOD; a love of religion and a sensibility to its holy influence; a habit of devout affection; and, in short, a cultivation of all those graces which are called in scripture the fruits of the Spirit, and by which alone His sacred influences can be better manifested.

SECT. 6. The requisition of this canon being fulfilled, the bishop may admit the person as a candidate for orders, and shall record the same in a book to be kept for that purpose, and notify the candidate of such record. And in any diocese where there is no bishop, the standing committee may, on the same conditions, admit the person as a candidate, and shall make record and notification in the same manner.

SECT. 7. If, after obtaining the canonical testimonials from the standing committee, the person be admitted as a candidate by the bishop, or, if there be no bishop, by the standing committee, he shall remain a candidate for the term of three years before his

ordination, unless the bishop, with the consent of the standing committee, shall deem it expedient to ordain the candidate after the expiration of a shorter period, not less than one year.

SECT. 8. A candidate for orders may, on letters of dismission from the bishop or standing committee of the diocese in which he was admitted a candidate, be transferred to the jurisdiction of any bishop of this church; and if there be a bishop within the diocese where the candidate resides, he shall apply to no other bishop for ordination without the permission of the former.

SECT. 9. If any candidate for orders shall not, within three years after his admission, apply to have the first and second examinations held as hereafter prescribed, or if he shall not, within five years from his admission, apply to have his third examination held (unless the bishop, for satisfactory reasons to him assigned, shall allow him further time), the said person shall, in either case, cease to be a candidate.

SECT. 10. A person desirous of becoming a candidate for holy orders, shall apply to the bishop, or if there be no bishop to the standing committee of the diocese in which he resides, unless the said bishop or ecclesiastical authority shall give their consent to his application in some other diocese. Candidates shall not change their canonical residence but for *bonâ fide* causes, requiring the same to be judged of by the bishop, or, if there be no bishop, the standing committee: and they shall not be dismissed from the dioceses in which they were admitted, or to which they have been duly transferred, for the convenience of attending any theological or other Seminary.

SECT. 11. The 4th canon of 1838 is hereby repealed.

**CANON X. *Of Clergymen ordained by Bishops not in Communion with this Church, and desirous of Officiating or Settling in this Church.***

When a deacon or priest ordained by a bishop not in communion with this church, shall apply to a bishop for admission into the same as a minister thereof, he shall produce a written certificate from at least two presbyters of this church, stating, that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the communion to which he has belonged, has not arisen from any circumstance unfavorable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this church; and shall also, not less than six months after his application, in the presence of the bishop and two or more presbyters, subscribe the declaration

contained in the seventh Article of the Constitution ; which being done, the bishop being satisfied of his theological acquirements, may receive him as such.

*Done in General Convention in the City of New York,  
October, 1841.*

*By order of the House of Bishops,*

ALEXANDER V. GRISWOLD, D. D., *Presiding Bishop.*

Attested, JONATHAN M. WAINWRIGHT, D. D., *Secretary,*

*By order of the House of Clerical and Lay Deputies.*

WILLIAM E. WYATT, D. D., *President.*

Attested, WILLIAM COOPER MEAD, D. D., *Secretary.*

## COURSE OF ECCLESIASTICAL STUDIES

*Established by the House of Bishops, in the Convention of 1804, in pursuance of a Resolution of the preceding General Convention.*

IN attending to this subject, a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not only to intellectual endowments, and preparatory knowledge of languages and science, but to access to authors, and time to be devoted to a preparation for the ministry. For, in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study as is accommodated to a moderate portion of time and means: and afterward to suggest provision, as well for a more limited, as for a more enlarged share of both.

Let the student be required to begin with some books in proof of the *divine authority of Christianity*, such as Grotius on the *Truth of the Christian Religion*; Jenkins on the *Reasonableness of Christianity*; Paley's *Evidences*; Leslie's *Methods with the Jews and Deists*; Stillingfleet's *Origines Sacrae*; and Butler's *Analogy*. To the above should be added some books which give a knowledge of the objections made by deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the deists themselves have written.

After the books in proof of revelation, let the student, previously to the reading of any system of divinity, study the *Scriptures*, with the help of some approved *commentators*, such as Patrick and Lowth on the *Old Testament*, and Hammond, or Whitby, or Doddridge, on the *New*; being aware, in regard to the last mentioned author, of the points on which he differs from



our church, although it be with moderation and candor. During such, his study of the Scriptures, let him read some work or works which give an account of the *design* of the different *books*, and the *grounds* on which their respective *authority* is asserted; for instance, Father Simon's *Canons of Scripture*; Collier's *Sacred Interpreter*; Gray's *Key to the Old Testament*, and Percy's *Key to the New*. Let the student read the Scriptures over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each *book*, and explain the more *difficult passages* of it. He is supposed to know enough of *profane history*, to give an account of that also, whenever it mixes with the *sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of Scripture. For instance: the student having proceeded as far as the *deluge*, may read some *author* who gives a larger *account* than the *commentators*, of the particulars attached to that crisis; and also the principles on which are founded the different systems of *chronology*; all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the *sacrifices*; such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses. A more full and interesting interpretation of the *prophecies* than can be expected from the commentators, will be desirable, and for this purpose let Bishop Newton's *work* be taken. Between the study of the *Old Testament* and that of the *New*, should be read Prideaux's and Shuckford's *Connexions*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as McKnight's or Bishop Newcome's. Let the student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Towards the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to: for which purpose, let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

After the study of the Scriptures, let attention be given to *ecclesiastical history*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original writers*, which may be considered as one of the best expedients for the guarding of the student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed

over. The *Apostolic Fathers* may be best read in Cotelierius' edition ; but there are translations of most of them, by Archbishop Wake and the Rev. William Reeves.—Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the study of the two questions, of our LORD's *Divinity*, and of *Episcopacy*. The aspect of *early works* on these subjects, best enables us to ascertain in what shape they appear to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the first *three centuries*, either the *character* of CHRIST should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion ; or, that there should have been a material change of *Church Government*, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Leslie be taken : to which may well be added, the late controversy between Bishop Horsley and Dr. Priestley ; and for the *latter*, Mr. Hooker's *Ecclesiastical Policy*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *Discipline of the Primitive Church*, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority—let the student read his book, and the refutation of it in Mr. Slater's *Original Draft of the Primitive Church*.

After this, let the student go on with the *History of the Fourth Century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History*, for the *epitomes* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study, as the main hinges of *popery*, its pretences to *supremacy* and *infallibility*, on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants a safe Way to Salvation*, and Dr. Barrow's *Treatise of the Pope's Supremacy*. Here also let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England* since the *Reformation*, he take along with him Collier's *History*—a very able work, but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *divines* of the *Established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be again had to Mr.

Hooker's work, and to the *London Cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let *Divinity* be read in a *systematic* method. Bishop Pearson's *Exposition of the Creed* may be considered as a small system, and, on account of the excellence of the work, is recommended; as also, Bishop Burnet's *Exposition of the Thirty-Nine Articles*. Then let a larger system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present bishop of Lincoln, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey, is to be obtained from the Scriptures, and judicious Commentators.

It seems necessary to this course of study, to recommend the *Sermons* of some of the distinguished preachers, who have so abounded in the Church of England for some ages past, and the only matter will be, from among many of great name, to select a convenient number. And for this purpose we refer to the list at the end.

It seems not unnecessary to require attention to the *History of the Common Prayer*, the *grounds* on which the *different services* are constructed, and the *meaning* of the *Rubrics*. Perhaps a careful study of Dr. Wheatley, on the *Common Prayer*, and the late work of Mr. Reeves, will be sufficient.

Some books should be read on the *Duties of the Pastoral Office*, such as St. Chrysostom on the *Priesthood*, Bishop Burnet on the *Pastoral Care*, and Bishop Wilson's *Parochialia*. It is, however, to be remembered, that one reason for studying carefully the Book of Common Prayer, and its Rubrics, is, that by the help of these, in connexion with what belongs in Scripture to the Ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons* should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the Journals.

To set down what books shall be *essential*, no *Student* to be *ordained* without being *fully prepared to answer* on them, is more difficult. The *lowest requisition* is as follows: Paley's *Evidences*; Mosheim, with a reference to Mr. Hooker, for the *Episcopacy*; Stackhouse's *Body of Divinity*; and Mr. Reeves on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing in the *Study of the Scriptures*, a latitude of choice among approved *Commentators*; it being understood, that if the student cannot, on the grounds contained in some good commentary, give

*an account of the different books, and explain such passages, as may be proposed to him, this is of itself a disqualification.*

In the beginning it was intimated, that the course to be recommended would be disproportionate to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books, on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavor, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows.

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## LIBRARY FOR A PARISH MINISTER.

*Prefixed to "Elements of Christian Theology," published by the Right Rev. the present Bishop of Lincoln.*

"The books mentioned are divided into four classes.

"The first, containing such as relate to the Exposition of the Old and New Testaments: the second, such as serve to establish the Divine authority of the Scriptures: the third, such as explain the Doctrines and Discipline of the Church, and the Duties of its Ministers: and the fourth, Miscellaneous, including Sermons and Ecclesiastical History."

### CLASS THE FIRST.

Bible, with marginal references, 8vo.

Crutwell's Concordance of Parallels, 4to.

Butterworth's Concordance, 8vo.

Patrick, Lowth, and Whitby, on the Old and New Testament, 6 vols. fol.

Doddridge's Family Expositor, 6 vols. 8vo.

Pool's Synopsis, 5 vols. fol.

Collier's Sacred Interpreter, 2 vols. 8vo.

Jenning's Jewish Antiquities, 2 vols. 8vo.

Lowman's Rationale of the Hebrew Ritual, 8vo.

Gray's Key to the Old Testament, 8vo.

Home's Scripture History of the Jews, 2 vols. 8vo.  
 Parkhurst's Greek Lexicon, 4to.  
 Campbell's Translation of the Gospels, 2 vols. 4to.  
 Marsh's Michaelis, 3 vols. 8vo.  
 Bowyer's Conjectures on the New Testament, 4to.  
 Macknight's Harmony, 4to.  
 Macknight on the Epistles, 3 vols. 4to.  
 Lowman on the Revelation, 8vo.  
 Oliver's Scripture Lexicon, 8vo.  
 Macbean's Dictionary of the Bible, 8vo.

## CLASS THE SECOND.

Stillingfleet's Origines Sacræ, 2 vols. 8vo.  
 Clarke's Grotius, 8vo.  
 Clarke's Evidences of Natural and Revealed Religion, 8vo.  
 Lardner's Works, 11 vols. 8vo.  
 Paley's Evidences, 2 vols. 8vo.  
 Paley's Horæ Paulinæ, 8vo.  
 Jenkins, on the Certainty and Reasonableness of Christianity,  
     2 vols. 8vo.  
 Leland, on the Certainty and Reasonableness of Christianity,  
     2 vols. 8vo.  
 Leland's View of Deistical Writers, 2 vols. 8vo.  
 Butler's Analogy, 8vo.  
 Campbell, on Miracles, 2 vols. 8vo.  
 Newton, on the Prophecies, 2 vols. 8vo.  
 Kett's History the Interpreter of Prophecy, 3 vols. 12mo.  
 Leland, on the Divine Authority of the Old and New Testament,  
     2 vols. 8vo.

## CLASS THE THIRD.

Burnet's History of the Reformation, 3 vols. fol.  
 Burnet's Exposition of the Thirty-Nine Articles, 8vo.  
 Burnet's Pastoral Care, 8vo.  
 Pearson on the Creed, 2 vols. 8vo.  
 Nicholls on the Common Prayer, 8vo.  
 Wheatley on the Common Prayer, 8vo.  
 Shepherd on the Common Prayer, 8vo.  
 Wilson's Parochialia, 12mo.  
 Wall on Infant Baptism, 2 vols. 8vo.  
 Secker on the Catechism, 12mo.  
 Secker's Charges, 8vo.



The Homilies, by Sir Adam Gordon, 8vo.  
 Daubeney's Guide to the Church.  
 Daubeney's Appendix to ditto, 2 vols.

## CLASS THE FOURTH.

Cudworth's Intellectual System, 2 vols. 4to.  
 Hooker's Ecclesiastical Polity, 3 vols. 8vo.  
 Bingham's Antiquities, 2 vols. fol.  
 Broughton's Dictionary of all Religions, 2 vols. fol.  
 Shuckford's Connexion, 4 vols. 8vo.  
 Prideaux's Connexion, 4 vols. 8vo.  
 Echard's Ecclesiastical History, 2 vols. 8vo.  
 Mosheim's Ecclesiastical History, 6 vols. 8vo.  
 Burns' Ecclesiastical Law, 4 vols. 8vo.  
 Common-place Book to the Holy Bible, 4to.  
 Barrow's Works, 3 vols. folio.  
 Tillotson's Works, 3 vols. folio.  
 Clarke's Sermons, 8 vols. 8vo.  
 Sherlock's Sermons, 5 vols. 8vo.  
 Secker's Sermons, 9 vols. 8vo.  
 Scott's Christian Life, 5 vols. 8vo.  
 Whole Duty of Man, 12mo.  
 Scholar Armed, 2 vols. 8vo.  
 Tracts, by the Society for promoting Christian Knowledge, 12 vols. 12mo.

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*In addition to the preceding, may be recommended the following List of Sermons, and Devotional and Practical Books.*

Sermons by Bishop Pearce.  
           by Bishop Wilson.  
           by Bishop Horne.  
           by Bishop Porteus.  
           by Dr. Jortin.  
           by Dr. Brady.  
           by the late Right Rev. Bishop Seabury, of this Church.  
           by the late Rev. Dr. Smith, of the same.  
 Bishop Gibson's Tracts.  
 Bishop Horne's Commentary on the Psalms.  
 Rev. Wm. Jones's [of Nayland] Works.

Nelson's Festivals and Fasts of the Church.

Nelson's Practice of True Devotion.

Christian Sacrifice.

Bishop Taylor's Rule of Holy Living and Dying.

Scougal's Life of God in the Soul of Man.

Dr. Sherlock on Death.

on Judgment.

on a Future State.

on Providence.

By Order of the House of Bishops,

WILLIAM WHITE, D. D., *Presiding Bishop.*

## ARTICLES OF RELIGION,

As established by the Bishops, the Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the 12th day of September, in the Year of our Lord, 1801.

### Art. I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

### Art. II. *Of the Word, or Son of God, which was made very man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

### Art. III. *Of the going down of Christ into hell.*

As Christ died for us, and was buried: so also is it to be believed, that he went down into hell.

### Art. IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of

man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

#### Art. V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

#### Art. VI. *Of the sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

#### ¶ *Of the Names and Numbers of the Canonical Books.*

*Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Hester, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.*

And the other books (as *Hierome* saith) the church doth read for example of life and instruction of manners: but yet it doth not apply them to establish any doctrine; such as are these following:

*The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Hester, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of Susannah, Of Bell and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.*

All the books of the New Testament, as they are commonly received, we do receive and account them canonical.

Art. VII. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

Art. VIII. *Of the Creeds.*

The *Nicene* Creed, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

Art. IX. *Of Original or Birth-Sin.*

Original sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *φρόνημα σαρκος*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Art. X. *Of Free-will.*

The condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.



Art. XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Art. XII. *Of Good Works.*

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

Art. XIII. *Of Works before Justification.*

Works done before the grace of Christ and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Art. XIV. *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that is commanded to you, say, We are unprofitable servants.

Art. XV. *Of Christ alone without Sin.*

Christ in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world; and sin (as St. John saith) was not in him. But all we the rest (although baptized and born again in Christ)

yet offend in many things ; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Art. XVI. *Of Sin after Baptism.*

Not every deadly sin, willingly committed after baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Art. XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season : they through grace obey the calling : they be justified freely : they be made sons of God by adoption : they be made like the image of his only begotten Son Jesus Christ : they walk religiously in good works ; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the workings of the spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God ; so, for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture : and in our

doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

**Art. XVIII.** *Of obtaining eternal Salvation only by the name of Christ.*

They are also to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

**Art. XIX.** *Of the Church.*

The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred, so also the church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

**Art. XX.** *Of the authority of the Church.*

The church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the church to ordain anything that is contrary to God's word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

**Art. XXI.** *Of the Authority of General Councils.*

[The 21st of the former articles is omitted.]

**Art. XXII.** *Of Purgatory.*

The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

**Art. XXIII.** *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congrega-

tion, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

Art. XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood of the people.

Art. XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnessses, and effectual signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the gospel, that is to say, baptism and the supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of sacraments with baptism and the Lord's supper, for that they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as St. Paul saith.

Art. XXVI. *Of the unworthiness of Ministers, which hinders not the effect of the Sacraments.*

Although in the visible church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments, yet, forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving the sacraments. Neither is the effect of Christ's ordinance taken away by their

wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and, finally, being found guilty by just judgment, be deposed.

#### Art. XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God. The baptism of young children is, in any wise, to be retained in the church, as most agreeable with the institution of Christ.

#### Art. XXVIII. *Of the Lord's Supper.*

The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death; in-somuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by holy writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasions to many superstitions.

The body of Christ is given, taken, and eaten in the supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

#### Art. XXIX. *Of the Wicked, which eat not of the Body of Christ in the Use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although



they do carnally and visibly press with their teeth (as St. *Augustine* saith) the sacrament of the body and blood of Christ; yet, in no wise, are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

Art. XXX. *Of both Kinds.*

The cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's sacrament by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Art. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

Art. XXXII. *Of the Marriage of Priests.*

Bishops, priests, and deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Art. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the church is rightly cut off from the unity of the church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto.

Art. XXXIV. *Of the Traditions of the Church.*

It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against

God's word. Whosoever, through his private judgment willingly and purposely doth openly break the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren. Every particular or national church hath authority to ordain, change, and abolish ceremonies, or rites of the church, ordained only by man's authority, so that all things be done to edifying.

#### Art. XXXV. *Of Homilies.*

The second book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of *Edward the Sixth*, and therefore we judge them to be read in churches by the ministers diligently and distinctly, that they may be understood of the people.

#### *Of the Names of the Homilies.*

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the place and time of Prayer.
9. That common Prayers and Sacraments ought to be ministered in a known Tongue.
10. Of the reverent estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation Days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.

## 21. Against Rebellion.

[This article is received in this church, so far as it declares the books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this church, which also suspends the order for the reading of said Homilies in churches until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

Art. XXXVI. *Of Consecration of Bishops and Ministers.*

The book of consecration of bishops, and ordering of priests and deacons, as set forth by the General Convention of this church in 1792, doth contain all things necessary to such consecration and ordering; neither hath it anything that, of itself, is superstitious and ungodly: and, therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Art. XXXVII. *Of the Power of the Civil Magistrates.*

The power of the civil magistrate extendeth to all men, as well clergy as laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

Art. XXXVIII. *Of Christian Men's Goods, which are not common.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Art. XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his apostle: so we judge that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

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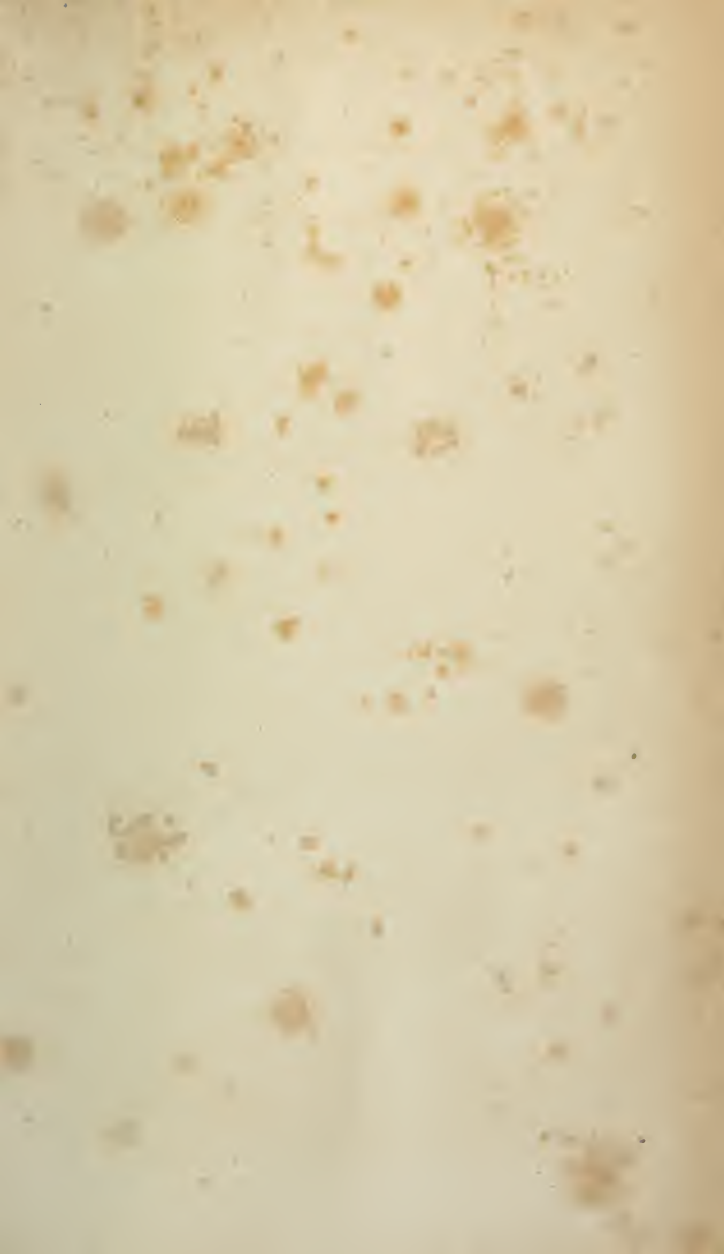
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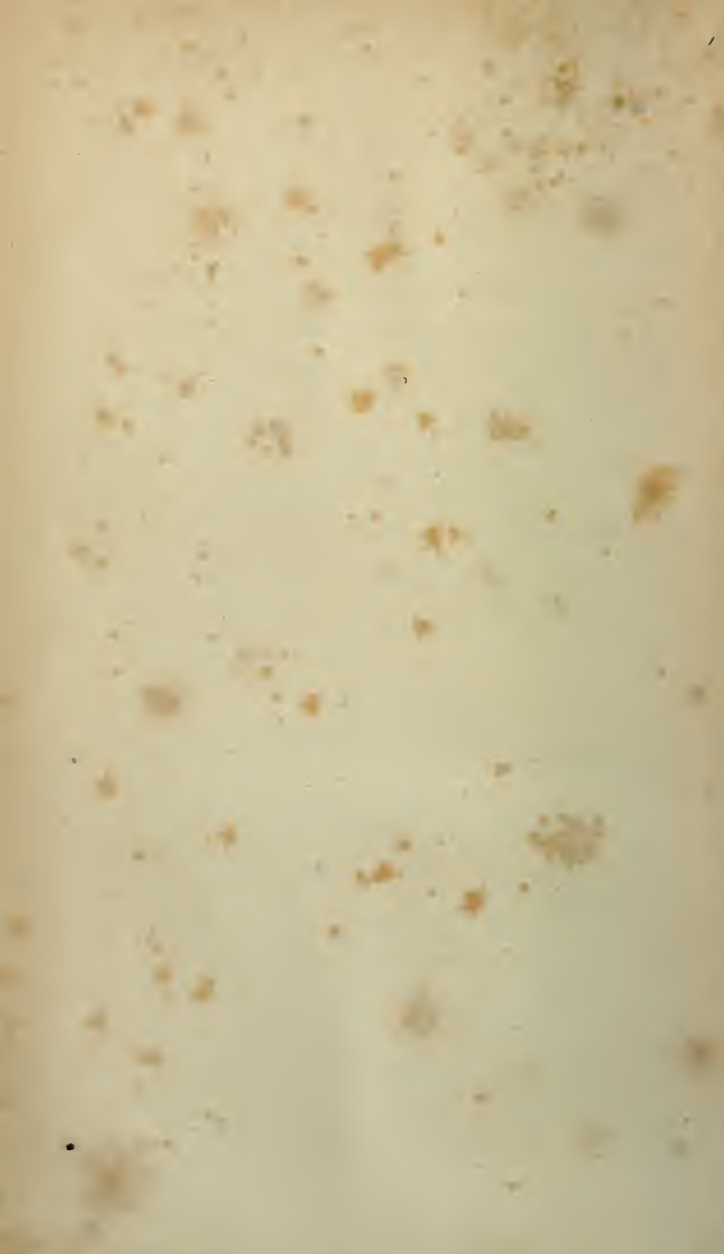
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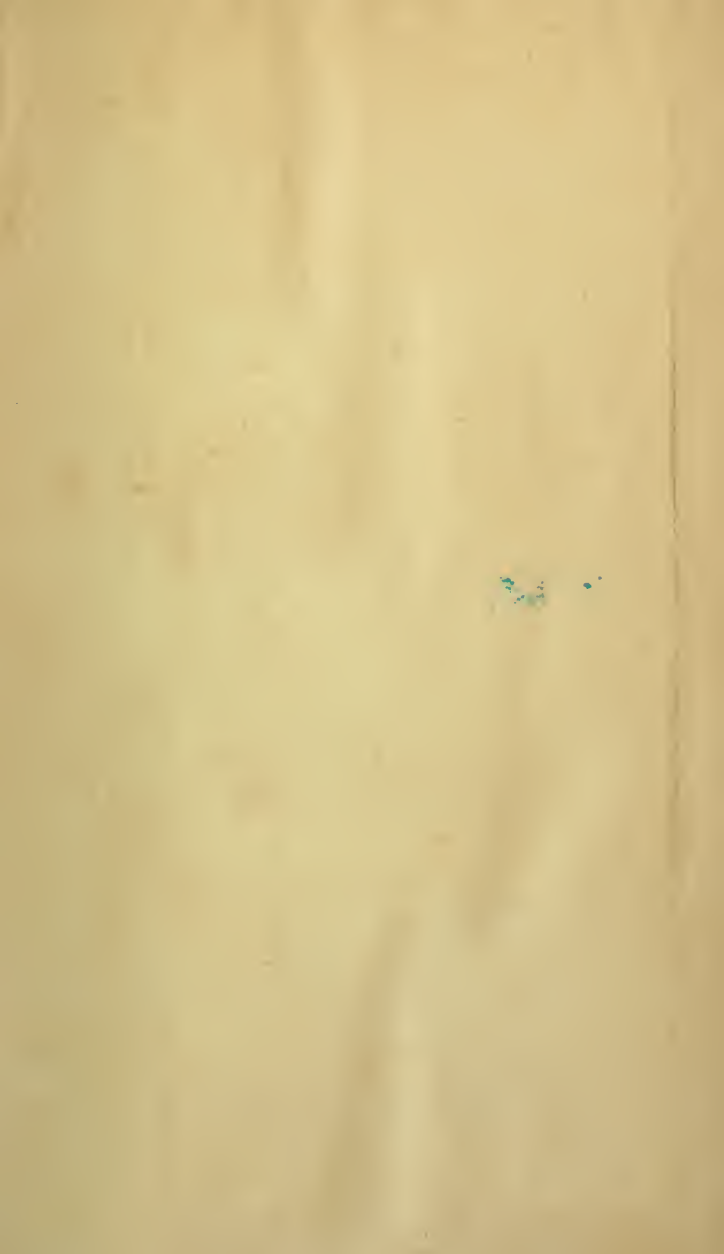












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